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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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P R E F A C E .

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866 .

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. A'leph	א	————	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	————
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ך is *bh* or *v* and ךּ *b*; ם *gh*, םּ *g*; ם *dh* as *th* in *the*, םּ *d*; ן *kh* as the German *ch* in *ich*, ןּ *k*; ם *ph* or *f*, םּ *p*; ן *th* as in *thin*, ןּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ם may be pronounced *g* like םּ, and ן *k* like ןּ. The letter ן with a dot over its right arm has the sound of *sh*, and is called *Shin*; ן with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ם and ן are represented by *t*, ן and ןּ by *k*, ן and ןּ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ן and ןּ require a doubled letter or two letters combined to represent them; ן is the simple *h*, ן has a stronger sound as of rasping the throat, and is represented by *hh*; ןּ is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, פ, צ (combined in the memorial word כמנפצ *kimnappets*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ם, ן, ןּ, ן, or the letter closed up. ם.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
 Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za-
 yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-
 resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אָהַחַע)	<i>ah^ahha</i>	
Palatals	ג	י	כ	ק	(גִּיכַק)	<i>gikhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זָסָשׁ)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימַפּ)	<i>bimaph</i>	

ו though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
	{	א	ה	ח	ע	Gutturals.
Medium	{	ל	מ	נ	ר	Liquids.
	{	ז	ס	צ	ש	Sibilants.
Strong	{	ב	פ			Aspirates and Mutes.
	{	ג	כ	ק		
	{	ד	ת	ט		
	}					

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵתָן מֹשֶׁה וְכֶלֶב (ēthān mōshe v'khelebh, Ethan, Moses, and Calch). All the other letters are radicals, viz. א, ה, ו, י, ח, ע, ז, ס, צ, ש, ב, פ, כ, ק, ד, ת, ט.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵ, אִ, אֻ, אֹ, אָ, אֵ, אִ, אֻ, אֹ, אָ *eh'vî*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; ס or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בֵּן *bîn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gālē*; חֲשִׁבְנָה *ḥshūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets אָ ā		Pat'tahh אַ ă		Hhā'rik אֵ ī or ĭ
Tsē're אֵ ē		Se'ghōl אִ ě		Shū'rek אִ } ā or ū
Hhō'lem אֹ ō		Kā'mets-Hhātūph אֻ ǔ		Kib'buts אֻ }

a. The vowel ā is pronounced as in *father*, ă as in *fat*, ē as in *there*, ě as in *maḥ* i as in *machine*, ī as in *pin*, ō as in *note*, ō as in *not*, ū as in *rule*, ū as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּרְפוֹשׁ , שְׂמִיר *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ̄ *ōs*; if it have itself no other vowel point װ will be *sō* and װ̄ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ׀ in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ׀ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ‡, †, ‡.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yārutz, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , בֵּן , הַרְעֵ , שִׁבְרֵ , רִזְרֵ , שְׁלַח , מִטָּה , מִשְׁלֵ , רָשָׁב
 עֲשֵׂה , גִשׁוֹ , שִׁרְק , *הִקֵּ , *עִזֵ , אִם , שְׁלִשְׁשׁ , קָמוּ .

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā ׀ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בְּל) *bal*, סִגְר (not סִגְרִ) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesh-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōshet*, אֵט *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n, heav'n*; thus בְּקֹדֶשׁ *p'kōdh*, בְּרוּ *v'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a, e, or o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֱֿ; thus יְהִיג <i>h^rrōgh</i>
		Hhātēph-Seghol ֶֿ; thus יְהִיחַ <i>h^eyōth</i> .
		Hhātēph-Kamets ֹֿ; thus יְהִיחַי <i>hh^oti</i> .

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ׀, ך or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהָה *gābhō'h*, לַקְּהָה *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'näyīm, th'nū, y'dhēkhēm, h^arāghām, y'hōshū^a†, *^olōh, mō†^omādih, khä^{*}shēr, mīlhāmōth, bh'simhhäthkhēm, lē^{*e}-khōl, z'bhūl, yā†^alēhū, šāmēhh, s'bhībhōthäyikh, rāqī†, dh'ghäth, yēš†.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה , ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿעַ *lōvè*, שֵׁיֹוֿ *sēyō*, but מוֹטֿ *mōt*, בֵּֿת *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵיֿ *hhē*, בֵיֿ *bī*, but חַיֿ *hhay*, גֹיֿ *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרָצָהֿ *artsā*, but אֲרָצָהֿ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֵאֿ *lā*, בָאֿ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָאֿ *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as אָרְמִיָּהוּ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוֹ , or at least is neglected in the pronunciation, thus אָנָּהוּ אָנָּהוּ *ānāv*, אָנָּהוּ *ānāv*.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדְנִי , הַאֲסַפְסָף , הַלְכוּיָא , יִרְאוּ , אָרְיֵל , אֵין , אֲרִישׁ² , אִתֶּן , הֵנָּה , הוּ , וַיִּשָּׂר , עָלוּ , נִאֲוָה , שִׁיוֹן , לְאָמַר , עֲוָלָה , תִּלְוָה , פָּלֵ , זוּ , הוּי , אֲוִסְרָם , רְקִיעַ , מַלְפָּה , מַלְפָּה , תַּטָּא , גָּנָא , עֲדוּחַ , עֲרֹת , הַשְּׂתַחֲוֹת , בְּנֹתַי , בְּנֹתַיִר .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *mūth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתוֹת , שְׁלִישִׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֹו *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yirash*, יַחַר *yīhhar*, תָּמַשׁ *tāmūsh*. מִשְׁכָּב *mūshkābh*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yāqūtsū, *ābhīnū, hāḥīdhōthī, māyīm, *āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָא *mā*, הַקְמֹתָּ *hākēmō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִישְׁמַרְתֵּם *nish-mar-tem*, נֵרְדָּ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכָּרִי *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲדָוִי *has-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghesth-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יְהִי *yit-ē'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהִי *tā'ghū* and וַיְבַחֲשׂוּ *vā'y'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֲשׂוּ for וַיְבַחֲשׂוּ, יְבַחֲשׂוּ *y'bhā-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהִי for תִּהְיֶה *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַחֲשׂוּ for הַחֲשׂוּ, בְּדִחַת *bīdh'ghāth* for בְּדִחַת, וַיְבַחֲשׂוּ for וַיְבַחֲשׂוּ, קֹדְשִׁים *kō-dhāshīm* for קֹדְשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsūlō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'*o-ts'ro-thā'yikh, khu-shān', rish-ḥa-thā'yim, mē'-lekh, bh'bhīṭ-nō', li-hu-dhā', ḥ'zobh-khēm', yith-ḥa-ḥ'ha.

Write and divide into syllables:—

Ūmiknēkhēm', yēsh'bhū', hūmṣāthō', yikhṛāḥēm', slūghyōnōth', bhē'*mūnāthō', v'lār'*ūbhēnī', thāl'rō'ghū, shōlē'h'h'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. נְעֻמָּה *ya^amōdh* for נְעֻמָּה; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלֶכְהוּ *mol'khō* for מֹלְכְהוּ from מֹלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֹלְכְהוּ from מֹלֶכְהוּ, קָטָב, לְקָטָב. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׂמֵרָנִי from שְׂמַע, but שְׂמֵרָנִי not שְׂמֵרָנִי from שְׂמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּה for יִרְבֵּה, לְבָהּ for לְבָהּ, מְלֶכֶּה for מְלֶכֶּה. If either consonant is a guttural Pattahh is mostly used instead, יִתֵּן, פִּעֵל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is א it will rest in Shurek, אָהוּ, אָלֵי, אָרֵץ, but אָרֶץ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of אָרֵץ we find אָרֵץ אָרֵץ *yā-nī'hh* or אָרֵץ אָרֵץ *yan-nī'hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. אָרֵץ from אָרֵץ, אָרֵץ from אָרֵץ.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, אָרֵץ *mā'veth*, אָרֵץ *dū-bhūr'*; in unaccented mixed syllables it is Kamets-Hhatuph, אָרֵץ *hhōph-shū'*, אָרֵץ *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (ֿ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, אָרֵץ *hhōkh-mā*, אָרֵץ *hhā-kl'mā*.

3. Before a guttural with Hhatuph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, אָרֵץ *bō Jh'ri*, אָרֵץ *tō'ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus אָרֵץ with the prefixed conjunction *vō'niyyōth*, אָרֵץ with the article *hū'niyyā*; אָרֵץ *shōrāslīm* from אָרֵץ, אָרֵץ *hhārāshīm* from אָרֵץ; אָרֵץ in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָכִים , דְּבָקָה , דְּבָקָה , לֵת , פָּרֶשׁ , פְּקַדְנֵי , נְהַרְוּ , שְׂכָנָה .

Write:—

Yā'hóm, *áz', *ǒznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hbākh'mā', hhōkhmā', nō†ǒbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ד ג ב כ (בְּגַד כְּפָתָה) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדְהֵם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ , Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצַלְמֵנוּ כְּדְמוּתֵנוּ , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhāfir †adh †ōm'dhō liphnē hā†ēdhā l'mish-
phā† †adh mōth khōhēn ghādhōl.

V'†āšitā hhesed †al †abdekā kī bib'rit *dōnāy hēbē*†ā
*et abd'kā v'*im bī †āvōn h*mitēnī v'†ad *ābikā lō* †bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמַּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְבַרְתָּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek יִצְוֶה *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיבִי *inn'bhē* for עָנִיבִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימֵי צְאֵי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְחַפּוּ *vay'hhaph* for וַיַּחַפּוּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbā†ōth, däbb'rāh, *dhäbb'rā, gülgölto, bikḳärtim, väyyıbbāk'†ū, häyyüllādh, tūkh'lū, †āsıthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה , מִיָּמִי , עִמָּה , בְּרַמְלוֹ , הַבְּלִלְעַל , תִּלְבַּשְׁתָּהּ , אֲתָם , בְּתַנְתּוֹ ,
 הָזָה , וַיִּגְדּוּ , מִפְּלִים , פְּלִים , לְרַגְלָהּ , צְנִיתָהּ , הַצִּילוֹ , תִּצְנֶנּוּ ,
 שְׂמֵעָה , כְּנֹעַת , לַחֵד , גִּרְסוֹ , אוֹרְךָ , הַטּוֹתָהּ , בְּמִלְכּוֹ , בְּשִׁקְיָם ,
 אֲתָנְךָ , אֲקַבְּצֶךָ וְכוּנְפִי , מַעֲלָה לָּהּ , הַפְּטִים , וַיִּפֹּל , פְּנֵי .

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Dagghesh-lene, Dagghesh-forte, or Mappik, as the case may be: הִיבְּוֶסְדָּהּ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadlma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגִּי, הַבֵּר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלְּךָ for מִלְּךָ, יִגַּל for יִגַּל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִרְגוּ, הַבְּרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הַ, and יַ, when they do not cause the rejection of the vowel previously accented, קָמָה, הִתְחַרְמִי, but הִרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, מִלְּךָ, מִלְּךָ, מִלְּךָ, קָל, קָלוֹתָ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, אָבִיהָ, יִלְדֶּהָ, יִרְדֶּהָ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְחֶה, יִמְחֶה.

5. Appended mixed syllables always receive the accent, מִלְפָּנֶיךָ, מִלְפָּנֶיךָ.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וְיִשְׁמְרֶנּוּ; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וְיִשְׁמְרוּ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhīk, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḳādh' and the derived forms pāḳ'dhū, pāḳādhnū, pāḳādhī, p'ḳādhīv, p'ḳādhēm, yīphḳōdh, hīphḳīdh, yāphḳīdhēhū, hīthpāḳ'dhū, hāmmūphḳādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, וְיִשְׁמְרוּ Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, וְיִשְׁמְרוּ; or *vice versâ* upon the ultimate in place of the penult, וְיִשְׁמְרוּ.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (:) to (-) וְיִשְׁמְרוּ, וְיִשְׁמְרוּ; וְיִשְׁמְרוּ, וְיִשְׁמְרוּ.

2. Restore vowels dropped in inflection, הַבְּרִי, הַבְּרִי.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אֲיִי, אֲיִי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnabh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnabh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadbol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תֵּשֶׁה-לִּי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-לֵךְ, or else receive the secondary accent Methegh, § 22, אִי-יִרְצֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesth-forte conjunctive whenever the former ends in *a* or *é*.

Kōl yīsrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yā lī, tēn lī, sh'lōsh *ēllē, y'bhākḵēsh dāḏath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִתְקַיֵּן, וּמִתְקַיֵּן.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאִמְרֵי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְאִמְרֵי, וְאִמְרֵי, and frequently when the Sh'va is simple, וְאִמְרֵי.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אָנְתָּמָלֵךְ .

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lohē', lă*dhōnēhēm', mēhāmmät†^arākhā', †āmminā-dhābh', bēn-hā:āmā', bērākhnūkhēm', vāyyīr'*ū', hān-nōgh'sīm', hā*ishshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō*hh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note ולא קרי כתיב *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה , which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוָה , unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יהוָה ; so the pronoun הוא is read הוא .

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; ṣīmā k'thibh—ṣūmā ḵ'ri; ḥāšīthī k'thibh—ḥāšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; ḥābhō k'thibh—ḥābhōkhā ḵ'ri; hōtsīthihā k'thibh—hāttsīthūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּזֵר, הַמְדַבֵּר, but הַבְּרִכָּה, הַבְּתוּחָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁב, הַחֹשֶׁב, הַחֹשֶׁב, הַחֹשֶׁב but הַחֹשֶׁב, הַחֹשֶׁב.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and אָמָּם *people* on receiving the article lengthen their vowels to אֶרֶץ, הַר and אָמָּם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַחֹג, הַחֹכֶם, הַהַרְיִים, הַהַעֲרִים, but הַהָר, הַהַעֵם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, אֵלָּהּ *we shall go*, אֵלָּהּ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיְדַעְתֶּם *do ye know?* הַאֵלָּהּ *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַהִיָּהָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, α, הַיְדַעְתֶּם not הִיְדַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; קִרְיָה firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶה leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפֹת should'ers.

¹ See § 25. 3, a.

Prefix He Interrogative to the following words:

אִמָּה, אֲנָכִי, תְּבוּאָה, שְׁמֵר, קְלוֹי, בֶּן, אִם, עוֹד, זֹאת, עֵינַי, חֹזֶק, לְמַעַנְךָ, טוֹב, אֲמַלֵּם, שְׂתוּרָה, אֵל, לֶאֱל, שְׂכַחְתֶּם, תַּמּוּי, בָּאֵת, אֵתָה, תִּשְׁפֹּט, תַּחַת, מִכְּבֹד, חֶקֶר, רְאוּתָה רְאוּתָם מִכְּסֵה אֶדְרֵשׁ. בַּעַד, מֵעַט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בראשית, ככל, לאברהם. Before vowelless letters they take Hhirik, § 10. 1, בקיע for בקיע; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בארי, לאכל, בארי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, באה, לנפש; before the article its ה is rejected and the vowel given to the preposition באה for באה, לארץ for לארץ.

a. The initial א of ארץ Lord, ארץ master when it has a singular suffix, and אלהים God quiesces after the inseparable prepositions, § 7, a, לארץ, לארץ, לארץ for לארץ the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אמר to say after ל, לאמר but לאמר, לאמר.

2. The preposition מן from may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghest-forte in the next letter, מן for מן. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מן for מן, but מארץ, מארץ.

a. The inseparable prepositions take before the divine name יהוה the same pointing that they would receive before ארץ, which the Jews substitute for it in reading, thus ביהוה, ביהוה, ליהוה, ביהוה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו and is regularly prefixed with Sh'va והוא, והוא. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יבין, ובין; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, ויהי; before a guttural with

compound Sh'va it receives the corresponding short vowel, אָזְרִי, וְזָזוּ, וְהָלִי; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets אֶבֶה, אֶרֶע.

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אֹרֶךְ n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
אֶ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 *Personal Pronouns.*

1 The personal pronouns are the following, viz :

SINGULAR.

- | | | | |
|----|----------|------------------|-------------------|
| 1. | <i>I</i> | אֲנֹכִי ānōkhī', | אֲנִי 'anī |
| 3 | { | <i>Thou m.</i> | אַתָּה attā' |
| | | <i>Thou f.</i> | אַתְּ (אַתְּ) att |

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֶנּוּ 'nahl'nū,	נֹחֶנּוּ nahh'nū.	אֲנֵי 'nū
2	{	<i>Ye</i> m.	אַתֶּם attem'	
		<i>Ye</i> f.	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They</i> m.	הֵם hēm,	הֵמָּה hēm'mā
		<i>They</i> f.	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.	
1. <i>Com.</i>	י . נִי	נֵי	
2. {	<i>Masc.</i>	הֵ	הֵם
	<i>Fem.</i>	הִי	הֵן
3. {	<i>Masc.</i>	הוּ	הֵם
	<i>Fem.</i>	הִי	הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֵם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes הֵם, הֵן, הֵם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּנּוּ or מִמֶּי. The suffix הוּ preceded by ׀ is contracted to ׀, e. g. בּוּ for בְּהוּ, לוּ for לְהוּ; הִי preceded by ׀ is shortened to ׀, e. g. בָּהּ for בְּהִי and in like manner with the pause accent בָּהּ, 2 masc. sing. for בְּהִי.

VOCABULARY 2.

אוֹת n. m. f. <i>sign</i>	יִשְׂרָאֵל n. m. <i>Israel</i>
אָח n. m. <i>brother</i>	כֶּסֶף n. m. <i>silver</i>
אֵין <i>there is not</i>	עַד adv. <i>yet, besides</i>
אֱלֹהִים n. m. pl. <i>God</i>	עַל prep. <i>upon, over</i>
אָרֶץ n. f. <i>earth, land</i>	עַלְמִים n. m. <i>eternity</i>
בֵּין prep. <i>between</i>	עִם prep. <i>with</i>
זָהָב n. m. <i>gold</i>	עִמָּי or עִמִּי <i>with me</i>
חַי adj. <i>living, alive</i>	עַתָּה adv. <i>now</i>
יְהוָה n. m. <i>Jehovah</i>	תַּחַת prep. <i>under, instead of</i>

§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>		
SINGULAR	זֶה	זֹאת	<i>this</i>	PLURAL	אֵלֶּה	<i>these</i>

The poetic form *זו* is used both as a demonstrative and a relative.

2. The personal pronoun of the third person *הוא* is also employed as a remote demonstrative *that*.

3. The relative pronoun is *אֲשֶׁר* *who, which*, sometimes shortened to *שֶׁ*, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word *אֲשֶׁר יוֹמָד* *who his day* i. e. *whose day* לוֹ—*אֲשֶׁר* *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, *לְאֲשֶׁר* means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by *שָׁם* *there*,

e. g. אָשֶׁר—שָׁם *where*, אָשֶׁר—שָׁמָּה *whither*, אָשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מַה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַה־ for הֲמַה *what is this?*

5. Another interrogative is formed by prefixing the particle אִי to the pronoun הֵן, זֹאת, thus אִי הֵן *which?* or *what?* אִי לָזֹאת *for what? why?* אִי מִיָּה *from what place? whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מְקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל	kātal'	he killed, did kill or has killed
3 fem.	קָטְלָהּ	kāt'lā'	she killed.
2 masc.	קָטַלְתָּ	kātal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ	kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי	kātal'tī	I killed.
PLUR. 3 com.	קָטְלוּ	kāt'lū	they killed.
2 masc.	קָטַלְתֶּם	k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן	k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ	kātal'nū	we killed.
INFINITIVE absolute	קָטוּל	kātōl'	construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tserē as in קָבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבַדָּה	קָבַדְתָּ	קָבַדְתְּ	קָבַדְתִּי
PLUR.		קָבַדוּ		קָבַדְתֶּם	קָבַדְתֶּן	קָבַדְנוּ
INFINITIVE absolute	קָבֹוד construct קָבַד.					

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכַלָּה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ
INFINITIVE absolute	שָׁכוּל, construct שָׁכַל.					

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., ָ in קָטַלְתְּ from אַתְּ 2 fem. sing., ָם and ָן from the 2 plur. אַתֶּם and אַתֶּן ; ָי in קָטַלְתִּי is by euphonic change for ַי from אֲנִי 1 pers. sing., ָוּ in קָטַלְתֶּוּ from אַנְּוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ָה in קָטַלְתְּהָ being the sign of the feminine and so used also in nouns and adjectives, and ָ in קָטַלְתֶּם the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
הִבַּק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מִשָּׁל v. <i>to rule</i>
הִקְדָּר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הִדָּד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
הִזָּק v. <i>to pour</i>	צְדָקָה n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁבַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

ָ is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing ַ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָהּ	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּם
INFINITIVE	<i>absolute</i> הִקְטַל , <i>construct</i> הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
INFINITIVE	<i>absolute</i> קָטַל , <i>construct</i> קָטֵל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
INFINITIVE	<i>absolute</i> קָטַל , <i>construct</i> קָטֵל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׂנַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שָׁמֶן n. m. <i>oil</i>
מָשַׁח v. K. <i>to anoint</i>	
מִזְבֵּחַ n. m. <i>tabernacle, dwelling</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּהּ	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתִּי
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּהּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

בָּדַד v. H. to separate	מְלָאכָה n. f. work
גוֹיִם n. m. pl. nations	מְלִיךָ v. Ho. to be caused to reign, to be made king
גַּם conj. also	מְלִיךָ n. m. king
דָּוִד n. m. David	מְלֻכּוּת n. f. kingdom
חַיָּה n. f. animal, wild beast	מְעַט n. a little ¹
כָּרַח v. H. to cut off; Ho. to be cut off	

¹ מְעַט is a noun meaning a little thing or a small quantity of any thing, but not

מְעַט v. H. <i>to make small</i> or <i>few</i>	שָׁבַת v. H. <i>to cause to rest</i> or <i>cease</i>
קָדַשׁ v. Hith. <i>to sanctify</i> or <i>purify one's self</i>	שָׁחַת v. H. <i>to destroy</i>
קָרַב v. H. <i>to bring near, offer</i>	שָׁלַח v. P. H. <i>to send</i> .

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING.	2 masc.	קַטֵּל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קַטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קַטְלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קַטְלֶנָּה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מֵיִם מְעַט *a little water*, דַּעַט מְעַט *a little bread*; but מַעֲטָה could not be used in such phrases as *a little house* or *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָהּ	or	קָטְלָת	קָטְלִים	קָטְלוֹת	<i>killinç</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

Passive.

קָטוּל	קָטוּלָהּ	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus רָשַׁעַל, רָשַׁעַלְךָ.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	רָשַׁעַלְךָ	רָשַׁעַלְתְּ	רָשַׁעַלְךָ	רָשַׁעַלְתְּ	רָשַׁעַלְךָ
PLUR.	רָשַׁעַלְכֶם	רָשַׁעַלְנָה	רָשַׁעַלְכֶם	רָשַׁעַלְנָה	רָשַׁעַלְכֶם

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	רָשַׁעַלְךָ	רָשַׁעַלְתְּ.			
			PLUR.	רָשַׁעַלְכֶם	רָשַׁעַלְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. רָשַׁעַלְךָ is by euphonic change for ו from רָשַׁעַלְךָ, and as in the preterite ו is appended as the sign of the plural רָשַׁעַלְכֶם; ת of the 3 fem. רָשַׁעַלְתְּ is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural רָשַׁעַלְנָה from רָשַׁעַלְנָה. In the second person ת is from רָשַׁעַלְתְּ, the fem. taking י from רָשַׁעַלְתְּ, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקְטֹל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. <i>virgins</i>	עֵת n. m. f. <i>time</i>
דִּבֶּר v. P. <i>to speak</i>	פְּלִשְׁתִּים n. m. pl. <i>Philistines</i>
יוֹסֵף n. m. <i>Joseph</i>	צִיּוֹן n. f. <i>Zion</i>
כֵּן adv. <i>so</i>	שָׁנִי n. m. <i>crimson</i>
סֶלֶע n. m. <i>rock</i>	שַׁעַר n. m. f. <i>gate.</i>

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	קֹטֵל	קֹטְלָה	OR	קֹטֵל	קֹטְלוֹת
				PLUR.	קֹטְלוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	אִקְטֹלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ	קְטֹלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	אִקְטֹלוּ
PLUR.	יִקְטֹלוּ	תִּקְטֹלוּנָה	תִּקְטֹלוּ	תִּקְטֹלוּנָה	אִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטֹלָת	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוֹב adj. *good*יַעֲקֹב n. m. *Jacob*יְרִיחוֹ n. *Jericho*כָּבֵד v. P. *to honor*, N. *to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּרַח v. K. *to cut, make a covenant*

מָנַע v. K. *to withhold, keep back*

עֲדָה n. f. *company, assembly*

עַל-פְּנֵי *in the presence of*

עַם n. m. *people*

פֶּן conj. *lest, that not*

קָטַר v. II. *to burn incense*

רַע adj. *bad, evil*

שָׁכַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלנה	תִּקְטִילוּ	תִּקְטִלנה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי		הִקְטִילוּ	הִקְטִילנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילה	or מִקְטֵלֶת	PLUR.	מִקְטִילִים
					מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטַלוּ	תִּקְטַלנה	תִּקְטַלוּ	תִּקְטַלנה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING	מִקְטַל	מִקְטַלה	or מִקְטַלֶת	PLUR.	מִקְטַלִים
					מִקְטַלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטְּלִי	תִּתְקַטְּלֵךְ	תִּתְקַטְּלֵנִי	אֶתְקַטְּלֵנוּ
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטְּלוּ

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי		הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.	PLUR.	masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	מִתְקַטְּלוֹת	מִתְקַטְּלִים	מִתְקַטְּלוֹת

VOCABULARY 9.

חֶסֶד	n. m. kindness, mercy	מִלְךָ	v. H. to cause to reign
יְשׁוּעָה	n. m. salvation	צְעָקָה	n. f. cry
כֹּה	adv. thus	שָׂבִיל	v. H. to be wise, act wisely
לְבַשׁ	v. H. to cause to put on, to clothe	שִׂמְחָה	n. f. gladness
מָטָר	v. H. to cause to rain	שִׂשׂוֹן	n. m. joy
מָטָר	n. m. rain	שְׂאֵרִית	n. f. remnant.

§ 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְּׂבִתָּתִי for הַשְּׂבִיתִי, תִּשְׂכַּנְּנָה for תִּשְׂכַּנֵּנִי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, הִתְזַכְּרֶנָּה.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. תִּדְבְּרֶיךָ, תִּדְבְּרֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבֵב, שָׁפֵל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָרַשׁ, דָּבַר instead of קָרַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַצְּפָה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable הִשְׁפִּיב, בָּרַח.

8. Tav of the prefixed הַ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ה, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesh-forte, הִצַּטְּק, הִסְתַּבֵּל, הִדַּבֵּק.

§ 40. *Paragogic and Apocopated Future and Imperative*

1. The vowel ה, is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִנְתַּקְּהָ, *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ׀ of the ultimate is changed to (..), פִּשְׁבֹּל *thou mayest understand or understand thou.*

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ׀ remains or is restored שְׁמַחָה, אֶכְרִיָּה. The Kal imperative with *ō* becomes קוּלָה *kol'la*; the Kal imperative with *ā* becomes כִּבְּדָה *kibh'dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, יִשְׁגֹּר *he will shut*, וַיִּשְׁגֹּר *and he shut*. If this be Yodh with Sh'va Daghesh is usually omitted, וַיִּקְרָא. Before ם of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וַאֲרָבִיר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשְׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוֹנֶת n. f. <i>tunic</i>
אֶלֶּי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אֶשֶׁי n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרַד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
קָנַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ, becomes תָּ.

2 *masc* תָּ sometimes becomes תֵּ before יָ.

2 *fem.* תֵּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כּ, and כּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghes-forte with נ of the 1 pers. suffix and ך of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהי becomes יו, יהיה becomes ייר, יהיה becomes יתי, נהיה becomes נתי; in the *fem.* הוּ becomes ה, הוּה becomes התי, הוּה becomes התי.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tālā'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	k'tālakh'	<i>he killed thee (f.)</i>
	3 masc.	קָטַלְהוּ	k'tālā'hū	} <i>he killed him</i>
		קָטַלוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *e* in the Preterite substitute Tseré for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אָב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אִמָּה n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up; H. to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיק v. H. <i>to overtake</i>	רָעַב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre</i> <i>sence of</i>
אִישׁ n. m. <i>man</i>	עוֹלָל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁמַר v. H. <i>to rise early</i>
סָוַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
טָוַל v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize</i>
מָשַׁל v. H. <i>to cause to rule</i>	
פָּרַע pray, <i>I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הַ, or תַּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ה.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת		שְׁנַיִם	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת		שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשַׁלֵּשׁ	<i>triple,</i>	מְשַׁלֵּשָׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מְקַבְּצִין	<i>gathered,</i>	מְקַבְּצָת		אֲדוֹר	<i>large</i>	אֲדוֹרַת
אֲדָמָדָם	<i>reddish,</i>	אֲדָמָדָמַת		שְׁלִיט	<i>imperious</i>	שְׁלִטַּת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֵדַת		מְשַׁבִּיל	<i>prudent</i>	מְשַׁבִּילַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ *friend*, fem. מוֹדַעַת נִשְׁמָע *heard*, fem. נִשְׁמָעַת
 שְׁמִיעַ *hearing*, fem. שְׁמִיעַת מַגִּיעַ *touching*, fem. מַגִּיעַת

II. The feminine ה, the plural ים, or ות, and the dual ים.

1. Kamets and Tseré are rejected from the penult, except from nouns in ה.

גָּדוֹל	<i>great</i> ,	fem. גְּדוּלָה	pl. גְּדוּלִים	f. pl. גְּדוּלוֹת
גְּבוּהָ	<i>high</i> ,	fem. גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב	<i>written</i> ,	fem. כְּתוּבָה	pl. כְּתוּבִים	f. pl. כְּתוּבוֹת
מְשׁוּב	<i>restoring</i> ,	fem. מְשׁוּבָה	pl. מְשׁוּבִים	f. pl. מְשׁוּבוֹת
אֲדוֹן	<i>master</i> ,	pl. אֲדוֹנִים	מְלִיצִין <i>interpreter</i> ,	pl. מְלִיצִים
דָּבָר	<i>word</i> ,	pl. דְּבָרִים	לֵבָב <i>heart</i> ,	pl. לְבָבוֹת
זָכוֹן	<i>memorial</i> ,	pl. זְכוֹרוֹת	עֵנָב <i>grape</i> ,	pl. עֵנָבוֹם
כַּנָּף	<i>wing</i> ,	du. כַּנְפָּיִם	צֵלַע <i>rib</i> ,	pl. צֵלְעִים

2. In an accented mixed ultimate

(1) Tseré is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ	<i>going</i> ,	fem. הֹלְכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ	<i>shedding</i> ,	fem. שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט	<i>judge</i> ,	pl. שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> ,	pl. מִזְבְּחוֹת
כֹּהֵן	<i>priest</i> ,	pl. כֹּהֲנִים	מַקֵּל <i>rod</i> ,	pl. מַקְלוֹת

but

מֵת	<i>dead</i> ,	fem. מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם	<i>complete</i> ,	fem. שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ	<i>dry</i> ,	fem. יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ	<i>tree</i> ,	pl. עֵצִים	שֵׁם <i>name</i> ,	pl. שְׁמוֹת
יָרֵךְ	<i>thigh</i> ,	du. יָרְכֵיִם	כָּבֵד <i>heavy</i> ,	pl. כְּבֵדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב	(from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם	(from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן	<i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֵמֶק	<i>deep</i> ,	fem. עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן	(from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	אֹרֶן <i>wheel</i> ,	pl. אֹרָנוֹת
עֵז	(from עָזַז) <i>goat</i> ,	pl. עֵזִים	תְּרוּל <i>bramble</i> ,	pl. תְּרוּלוֹת
חֹק	(from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף	(for אָפָה) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנוֹת

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ	<i>king</i> ,	fem. מַלְכָּה	queen,	pl. מְלָכִים	<i>kings</i>
סֹתֵר	<i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל	<i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר	<i>saying</i> ,	fem. אַמְרָה or אִמְרָה		pl. אִמְרִים	
עֲצָם	<i>strength</i> ,	fem. עַצְמָה		pl. עַצְמִים	
בָּעַל	<i>lord</i> ,	fem. בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלִים	<i>lords</i>
רֶגֶל	<i>foot</i> ,	du. רַגְלִים	אָזֶן <i>ear</i> ,	du. אַזְנִים	
בִּרְךָ	<i>knee</i> ,	du. בְּרָפְתִים	קַרְנֵן <i>horn</i> ,	du. קַרְנוֹת or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tseré before the dual and plural endings.

מָוֶת *death*, pl. מוֹתִים
 אִיָּנָה *iniquity*, pl. אִיָּנוֹת

יְרֵמֶה *olive tree*, pl. יְרֵמִים
 עֵינַי *eye*, du. עֵינָיִם

4. In a simple ultimate

(1) ה, is rejected.

רָפָה	<i>fair</i> ,	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת	
עָשָׂה	<i>doing</i> ,	fem. עָשָׂה	pl. עָשִׂים	f. pl. עָשׂוֹת	
מַעֲשֵׂה	<i>work</i> ,	pl. מַעֲשִׂים	קָנָה	<i>reed</i> ,	pl. קָנִים
מַרְאֵה	<i>appearance</i> ,	pl. מַרְאִים	שָׂדֵה	<i>field</i> ,	pl. שָׂדוֹת
מַחֲנֵה	<i>camp</i> ,	du. מַחֲנִים	חָזָה	<i>seer</i> ,	pl. חָזִים

(2) י, becomes יָה, יַיִם, or יִם, יוֹת, .

טָרִי	<i>fresh</i> ,	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת	
עָנִי	<i>afflicted</i> ,	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת	
עִבְרִי	<i>Hebrew</i> ,	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִיִּים	f. pl. עִבְרִיּוֹת	
אִי	<i>island</i> ,	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine</i> ,	pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen</i> ,	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation</i> ,	pl. יְשׁוּעוֹת
סֹתֶרֶת	<i>covert</i> ,	pl. סֹתְרוֹת	בְּרָכָה	<i>blessing</i> ,	pl. בְּרָכוֹת
הַרְפָּה	<i>reproach</i> ,	pl. הַרְפוֹת	נִקְמָה	<i>vengeance</i> ,	pl. נִקְמוֹת
אִמְרָה	<i>saying</i> ,	pl. אִמְרוֹת	עֲצָה	<i>counsel</i> ,	pl. עֲצוֹת
הַרְבָּה	<i>desert</i> ,	pl. הַרְבוֹת	גִּנָּה	<i>garden</i> ,	pl. גִּנּוֹת
בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלוֹת	אֲנָה	<i>ship</i> ,	pl. אֲנָוֹת

2. Feminine nouns in ת, (or ת_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית, take יוֹת, and nouns in ות take יוֹת,

מִשְׁמֶרֶת	(from	מִשְׁמֶר	<i>observance</i> ,	pl.	מִשְׁמֶרוֹת
מַאֲכָלָה	(from	מַאֲכָל	<i>knife</i> ,	pl.	מַאֲכָלוֹת
אֲדָמָהּמָה	(from	אֲדָמָה	<i>reddish</i> ,	pl.	אֲדָמָהּמוֹת
מִיִּנְקָה	(from	מִיִּיֶן	<i>nurse</i> ,	pl.	מִיִּנְקוֹת
טַבַּעַת	(from	טַבַּע	<i>ring</i> ,	pl.	טַבַּעוֹת
נִגְעָה	(from	נָגַע	<i>touching</i> ,	pl.	נִגְעוֹת
יוֹנְקָה	(from	יֹנֵק	<i>sucker</i> ,	pl.	יוֹנְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גְּלָגֶלֶת	<i>skull</i> ,	גְּלָגֶלוֹת	מוֹאָבִית	<i>Moabites</i> ,	מוֹאָבִיּוֹת
כְּתוֹנֶת	<i>tunic</i> ,	כְּתוֹנוֹת	מִצְרַיִת	<i>Egyptian woman</i> ,	מִצְרַיִיּוֹת
שִׁבְלֶת	<i>ear of corn</i> ,	שִׁבְלוֹת	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּוֹת

3. Before the dual ending ה, becomes ת; and nouns in ה follow the rule of other Segholates, § 44. II. 3.

נֶרְכָה	<i>thigh</i> ,	du.	נֶרְכָהיִם	דֶּלְתָה	<i>folding-door</i> ,	du.	דֶּלְתָיִם
שִׁפָּה	<i>lip</i> ,	du.	שִׁפָּהיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלוֹת
שָׁנָה	<i>year</i> ,	du.	שָׁנָהיִם	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתִּים

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. II. <i>to cast</i>
הַחֵדָּשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר הַדָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ, becomes הַ; the dual ים and the plural ים become י . .

גֶּזֶה	<i>garden</i> , const.	גִּזְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵי
מַלְכָּה	<i>queen</i> , const.	מַלְכָת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטָי
עֵזְבָה	<i>calves</i> , const.	עֵזְבֹת	רַגְלִים	<i>feet</i> , const.	רַגְלָי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָת	אָזְנוֹת	<i>ears</i> , const.	אָזְנָי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tseré when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tseré; final ו becomes ו . .

מָוֶת	<i>death</i> ,	const.	מֹוֶת	גֵּיא	<i>valley</i> ,	const.	גֵּיא
תְּוֹךְ	<i>midst</i> ,	const.	תְּוֹךְ	בַּיִת	<i>house</i> ,	const.	בַּיִת
קְשׁוּוֹת	<i>cups</i> ,	const.	קְשׁוּוֹת	עֵינֹת	<i>fountains</i> ,	const.	עֵינֹת
but יְוֹן	<i>iniquity</i> ,	const.	יְוֹן	חַי	<i>life</i> ,	const.	חַי

4. In a simple ultimate ה, becomes ה.; other vowels remain unchanged.

שׁוֹה	<i>sheep</i> ,	const.	שׁוֹה	מוֹצֵא	<i>going forth</i> ,	const.	מוֹצֵא
רֹעֵה	<i>shepherd</i> ,	const.	רֹעֵה	צֹבֵא	<i>host</i> ,	const.	צֹבֵא
מִקְנֵה	<i>cattle</i> ,	const.	מִקְנֵה	יִרֵא	<i>fearing</i> ,	const.	יִרֵא
מַעֲשֵׂה	<i>work</i> ,	const.	מַעֲשֵׂה	פְּרִי	<i>fruit</i> ,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	<i>master</i> ,	אֲדוֹן	בְּרָכָה	<i> blessing</i> ,	בְּרָכָה
זִכְרוֹן	<i> memorial</i> ,	זִכְרוֹן	נִקְמָה	<i>vengeance</i> ,	נִקְמָה
דְּבַר	<i> word</i> ,	דְּבַר	שִׁפְתָיִם	<i>lips</i> ,	שִׁפְתָי
עָנָן	<i> cloud</i> ,	עָנָן	מְלָכִים	<i>kings</i> ,	מְלָכִי
קָנָה	<i> reed</i> ,	קָנָה	הִרְפּוֹת	<i>reproaches</i> ,	הִרְפּוֹת
מַלְיָן	<i> interpreter</i> ,	מַלְיָן	גְּרָנוֹת	<i>threshing floors</i> ,	גְּרָנוֹת
לֵבָב	<i> heart</i> ,	לֵבָב	בְּהֵמוֹת	<i>beasts</i> ,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עָפָר	n. m. (וֹת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהוֹר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (וֹת) <i>voice, sound</i>
כְּרֻב	n. m. <i>cherub</i>	קָטָן, קִטְוֹן	adj. (קִטְוָה) <i>little</i> ,
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (ים, and וֹת) <i>river</i>		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב	heart, לְבָבִים	לְבָבִי * my heart,	לְבָבַי my hearts
דָּבָר	word, דְּבָרִים	דְּבָרִי my word,	דְּבָרַי my words
שֹׁפֵט	judge, שֹׁפְטִים	שֹׁפְטִי my judge,	שֹׁפְטָי my judges
מֶלֶךְ	king, מְלָכִים		מְלָכַי my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדַי	hands, יָדַי my hands,	אָזְנוֹתַי ears,	אָזְנוֹתַי my ears
רַגְלָי	feet, רַגְלָי my feet,	שִׁפְתָּי lips,	שִׁפְתָּי my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		
מֶלֶךְ	king מְלָכִי my king,	מְלָכְךָ	your king
סֹהַר	covert סֹהַרִי my covert,	סֹהַרְךָ	your covert
עֹצֶם	strength עֹצְמִי my strength,	עֹצְמְךָ	your strength
פֶּעַל	work פֶּעַלִי my work,	פֶּעַלְךָ	your work
מִשְׁמֶרֶת	observance מִשְׁמֶרְתִּי my observ.,	מִשְׁמֶרְתְּךָ	your observ.
כְּתָנִית	tunic כְּתָנִיתִי my tunic,	כְּתָנִיתְךָ	your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גַּן	garden גַּנִּים	גַּנִּי my garden,	גַּנְךָ	your garden
לֵב	heart לְבָבוֹת	לִבִּי my heart,	לִבְךָ	your heart
אוֹפֵן	wheel אוֹפְנִים	אוֹפְנִי my wheel,	אוֹפְנְךָ	your wheel
חֹק	statute חֻקִּים	חֻקִּי my statute, but	חֻקְךָ	your statute

3. Final ה, is dropped.

רֹעֵה	shepherd	suf.	רֹעִי	my shepherd,	רֹעֶהָ	thy shephera
מִקְנֵה	cattle	suf.	מִקְנֵי	my cattle,	מִקְנֶהָ	thy cattle
מִטֵּה	rod	suf.	מִטֵּי	my rod,	מִטֶּהָ	thy rod

VOCABULARY 15.

אַבַּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אַחַד	adj. one	נַפְשׁ	n. m. f. (וְחַי) soul, life
אַחֵר	prep. after	נִחַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַשְׁמֵרֶה	n. f. (יָם, and וְחַי) pillar	שָׂרַף	v. K. to burn
דְּבַר	n. m. word	שָׁבַר	v. P. to break in pieces
זָרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וְחַי) heart	שֵׁם	n. m. (וְחַי) name
מִצֻּבָה	n. f. statue		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים	rarely	אִישִׁים
אִשָּׁה	woman, const.	אִשָּׁת	plur.	נָשִׁים	
אִמָּה	maid-servant		plur.	אֲמָהוֹת	
בַּיִת	house		plur.	בָּתִּים	
בֵּן	son		plur.	בָּנִים	
בַּת	daughter, suf.	בָּתִּי	plur.	בָּנוֹת	
יוֹם	day		plur.	יָמִים	rarely יָמוֹת
עִיר	city		plur.	עָרִים	once עִרִים
רֹאשׁ	head		plur.	רָאשִׁים	

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs:—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs:—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *עָשָׂה* to do; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in **פֶּֿעַ**, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is **ס**, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the **Pe Aleph** (**סֶֿעַ**) mode of inflection.

VOCABULARY 16.

אָהַב or אָהַבָּ v. K. (fut. a) to love	הִפֵּן v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזְק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עָצָם n. f. (יָם. and זָה) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אִישׁוֹ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נְמוּל n. m. <i>benefit</i>
גָּאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	גָּרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אָדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלֵשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	הָנַע v. P. H. <i>to weary, cause to toil</i>
זַיִת n. m. <i>olive-tree, olive</i>	

מַמְלָכָה	n. f. <i>kingdom</i>	פָּקַח	v. N. <i>to be opened</i> , used specially of the eyes
מָוֶזֶק	v. N: <i>to be withheld</i>	פָּתַח	v. N. <i>to be opened</i>
עִוֵּר	adj. <i>blind</i>	שָׁלַח	v. K. <i>to send</i>
עֵץ	n. f. <i>eye</i>	שָׁמָּה	adv. <i>thither</i> .
עֵץ	n. m. <i>tree</i>		

§ 56. *Pe Nun* (פִּי) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbuts before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical.

לָקַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת	n. f. <i>sister</i>	מָוֶת	n. m. <i>death</i>
דְּבַשׁ	n. m. <i>honey</i>	נָגַד	v. H. <i>to tell</i> , Ho. <i>to be told</i>
חַיִּים	n. m. pl. <i>life</i>	נִגַּשׁ	v. K. N. <i>to approach</i>
חֲצִי	n. m. (<i>חֲצִי</i>) <i>half</i>	קְטֹרֶת	n. f. <i>incense</i>
לָמָּה, לְמָּה	<i>for what? why?</i>	רַחֲמִים	n. m. pl. <i>mercies, com-</i>
מוֹסֵר	n. m. <i>instruction</i>		<i>passions.</i>

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבָב, סב for סָבַב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבָב, סָב; הָטֹב, הָטָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָב becomes יָסָב or יָסָב, and יָמַר וְיָמַר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָב; הָטָב, הָטָב (comp. קָטַל, קָטַל); in the Hiphil, הָטָב, הָטָב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

הָלַל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. *face*.

§ 58. *Pe Yodh (פִּי) Verbs, see Table XIV.*

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahl, e. g. יוֹשֵׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tseré, יוֹשֵׁב, the Pattahl of the second syllable being sometimes changed to Tseré to correspond with it, יוֹשֵׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יוֹשֵׁב, יוֹשֵׁב.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tseré, יוֹשֵׁב, יוֹשֵׁב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, יוֹשֵׁב, יוֹשֵׁב.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, יוֹשֵׁב.

7. In the Hithpael the first radical is commonly Yodh but a few verbs have Vav.

הִלְךָ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. tent	יָדַע v. H. to cause to know, let know
אַחָב n. m. Ahab	
אַיִן adv. where?	יָרַשׁ v. II. to drive out
הִלְךָ v. II. to cause to go, lead	כִּסֵּא n. m. (וֹת) throne
רָבֵב v. K. to be dry	מִדְבָּר n. m. wilderness
	מִשְׁפָּט n. m. judgment.

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (יֹ) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמָם, where \bar{a} is in partial compensation for the contraction, מָה for מָוֹה. Active participle קָם for קָמָם, מָה for מָוֹה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקָּמוּם, נָקָם for נָקָמוּם, הִקָּם for הִקָּמוּם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָם, לָיַב; נָקָם, נָלַיַב, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קָם = $k\bar{a}um$, Niphal נָקָם for נָקָמוּם.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \check{e} (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *u*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, רָשָׁב, רָשְׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְרָשְׁב, וְרָשָׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *u*, e. g. עָזַר, or as *i*, e. g. קָזַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּזַם, Pu. קוּזַם, Hith. הִתְקוּזַם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְפַל, Pu. כָּלְפַל.

VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינָן adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be buried</i>
מֵן, מֵאֵינָן <i>whence?</i>	
אָנָּה adv. <i>whither?</i>	קִדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבוֹא) <i>to come</i> ;	קוּם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלְךָ Hith. <i>to go for one's self, go about</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i>
לִין v. K. <i>to lodge</i>	
מוֹת v. K. <i>to die</i> ; H. <i>to put to death</i>	שִׁפְחָה n. f. <i>handmaid</i>

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its *cān*

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where *ס* as a guttural requires *a*, *רְמַצָּא* for *רְמַצָּא*.

3. Before syllabic affixes *ס* quiesces in Kamets in the Kal preterite *מְצַאֵה*, except in those words which have Tsere as their proper vowel, *רְצַאֵה*. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מָצָא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
הָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהֻטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שַׁמְוֵאל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle *נָלְוִי*; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in הָ.

The imperatives in הַ.

The absolute infinitives in ה' or הַ.

The construct infinitives have the feminine ending הַ.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְרִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלַי for גְּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, עָשָׂת, which is commonly softened by an appended הַ, גְּלָתָהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלַי, גְּלָהּ from גָּלָהּ. The preterite 3 fem. takes its simple form, e. g. גְּלָתָהּ or גְּלָתָהּ.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. רָגַל, רָגַל from רָגְלָהּ. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, רָגַל or רָגַל from רָגְלָהּ; Hiph. רָגַל, רָגַל from רָגְלָהּ.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גְּלָהּ, רָגַל for רָגְלָהּ, הִתְרַגַּל for הִתְרַגְּלָהּ.

הָיָה *to be*, fut. יִהְיֶה, apoc. יְהִי, part. הַיָּה.

חָיָה *to live*, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אֱמָנָם	adv. <i>truly, indeed</i>	בָּנָה	v. K. <i>to build</i>
כַּיּוֹם	<i>how much more</i> , or	הָיָה	v. K. <i>to be</i>
אֶחָד	after a negative <i>how</i>	יָרַד	v. K. <i>to go down, descend</i>
כִּלְכִּל	<i>much less</i>		

יְרוּשָׁלַם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
כְּאֶשֶׁר <i>as</i>	
כּוּל v. P. (כָּלַל) <i>to contain</i>	
כָּמַח v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen</i>
עָלָה v. K. <i>to go up, H. to bring up, offer</i>	<i>to appear</i>
עֲלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שְׁנִייתָ adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both לָה and לָא will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עָו verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁלַשׁ and שְׁלֹשׁ, Piels of רִתְּגַעְשֵׁר and רִתְּגַעְשֵׁר from גַּעַשׁ, or doubling the third radical in place of the second, e. g. קָצַנְוּ, קָצַמְלָל, נָאָוָה (= נָאָוָו) from נָאָה (= נָאָו), הִשְׁתַּחֲוֶה (fut. הִשְׁתַּחֲוֶה, with Vav Conv. הִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הַמְרַמֵּר, סַחַרְחֹו.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזַלְוּ, Niphal of Hithpael נִנְסַרְוּ, נִנְפַרְוּ, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִים n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶּ; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹי, and בֵּינוֹהֶנּוּ and בֵּינוֹהֶנּוּי.

3. The preposition אֵת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, **כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם** *all her paths (are) peace*, **טוֹב הָעֵץ** *the tree (was) good*.

2. Or the verb **הָיָה** *to be*, or the pronoun **הוּא** of the third person, may be used as a copula, **הָאָרֶץ הַחֲרוּבָה הָיָה** *the earth was desolate*, **הַנָּהָר הַרְבִּיעִי הוּא פָּתַח** *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, **הַזָּהָב** *gold*, **הַחֵכְמָה** *wisdom*. So in comparisons, **כְּכֶן** as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* **הַצִּיעָה** *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, **הַיּוֹם** *to-day*, **הַשָּׁנָה** *this year*; or the sign of the vocative, **הַמֶּלֶךְ** (!) *king!*

§ 69. *Nouns definite without the Article*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדְּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. *Comparison of Adjectives.*

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִיגֵל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶרֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיְפֹתָה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. *Numerals.*

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשֵׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. **הָאַרְבָּעִים** *the forty*, **הַיּוֹם אַרְבָּעִים הַיּוֹם** *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַנְּחֹשֶׁת** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קָמַח** *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרֵי גִלְבּוֹעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מִקוֹם אֲשֶׁר** *the place where*, etc., particularly when the relative is itself omitted, **בְּיַד־תְּשֻׁלָּח** *by the hand of (him whom) thou wilt send*; and even before the copulative, **וְדַעַת וְחָכְמָה** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **מַעֲשֵׂה יְהוָה הַגָּדוֹל** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל גְּבוּרֵי הַחַיִּל* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן לְאִמָּהּ* *her father's sheep*.

§ 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this בָּרָאָה עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God עָשָׂה ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord יְהַוֵּךְ shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant. הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-מָתָנוּ () that we had died*.

- g. Subjunctive, *לְמִינָהּ יִרְאֶתְכֶם* *in order that ye might fear.*
2. The present, regarded as a continuation of the past, *צָמְתִי* *I am thirsty*, prop. *I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *אֹרֶן יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* *has fallen.*

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
- a. Absolute, *אֶעֱשֶׂה* *I will make.*
- b. Relative to a past, *Elisha was fallen sick of his sickness, whereof רָמִיתָ* *he was to die.*
- c. Conditional, *but* (if it were my case) *אֶדְרֹשׁ* *I would seek unto God.*
- d. Optative, expressing desire, determination, permission, or command, so *יִאֲבָדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה* *we will do; of the fruit נֹאכְלֵנוּ* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.*
- e. Subjunctive, *לְמִינָהּ תְּבָרְכֵנִי* *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *וְלָמָּה תִּבְכִּי* *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוֹמֵם* *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus *Job יַעֲשֶׂה* *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses.*

6. The future is idiomatically used with שָׁרָם and בָּטָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-תִּפְגְּעֵי *harm not.*

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֲהִיב *loveth righteousness.* Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נִירָא *not only feared, but worthy to be feared.*

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוֹלֵךְ הָיָה רָצוֹן* *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle *אֵת*.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive *אֵת*.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, ויצאו אתהעיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הלה אתרגליו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, ויהגמו אתו אבן *and they overwhelmed him with stones*, וליצר אתהאדם עפר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen* אֲשֶׁר בַּחֲרָתִי, *whose seed* אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הוּא is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* יהוה יהיה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אֵלֶף Aleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּמְלָה Gī'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כָּף Kaph	כך	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ M	מֶם Mēm	מס	40
14	נ N	נוּן Nūn	נון	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע —	עַיִן Áyin	ע	70
17	פ Ph, P	פֶּא Pē	פף	80
18	צ Ts	צַדִּי 'Tsā'-dhē	צז	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

	1.		2.		
Gutturals,	א ה ח ע	} Weak,	{ א ה ו י	Vowel-Letters	
Palatals,	ג י כ ק		{ א ה ח ע	Gutturals.	
Linguals,	ד ט ל נ ה		} Medium,	{ ל מ נ ר	Liquids.
Dentals,	ז ס צ ש			{ ז ס צ ש	Sibilants.
Labials,	ב מ ו פ	} Strong,	{ ב פ } Aspirates and		
ו shares the peculiarities of the Gutturals.			{ ג כ ק } Mutes.		
			{ ד ת ד }		

3.

Serviles איהן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets \bar{a} אֶ	Páttahh	ǎ אֲ	Hhī'rik אִ	\bar{i} or \check{i}
Tsé're \bar{e} עֵ	Séghōl	ě עֲ	Shū'rek עֻ	} \bar{u} or \check{u}
Hhō'lem \bar{o} אוֹ	Kā'mets-Hhātūph	ō אֻ	Kib butz אֱ	

Pronounce \bar{a} as in *father*, \check{a} as in *fat*, \bar{e} as in *there*, \check{e} as in *met*, \bar{i} as in *machine*, \check{i} as in *pin*, \bar{o} as in *note*, \check{o} as in *not*, \bar{u} as in *rule*, \check{u} as in *full*.

§ 7. Simple Sh'va אֱ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh אֶ; thus עֶמֶד ^a*mōdh*.
 Hhātēph-Seghol אֵ; thus עֶמֶר ^e*mōr*.
 Hhātēph-Kamets אֹ; thus עֶמֶר ^o*nī*.

§ 8. Pattahh-furtive אֶ with ע, ה or ו at the end of words.

§ 12. Daghesl-lene in ב ג ד פ פ ה removes aspiration.

§ 13. Daghesl-forte doubles; not found in א ה ח ע rarely in ו.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe אֵ opposite of Daghesl-lene, Daghesl-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methcgh אֲ second syllable before the accent.

III. THE ACCENTS, § 46.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|-------|-------|
| 1. Silluk | (ı) | סלוק: |
| 2. Athnahh | (א) | אתנה |

CLASS II. *Kings.*

- | | | |
|------------------|--------|---------------------|
| 3. S'gholta | (*) | סגלתא <i>postp.</i> |
| 4. Zakēph Kātōn | (ı) | זקופ קטון |
| 5. Zakēph Gadhōl | (ı̄) | זקופ גדול |
| 6. Tiphhhā | (ı) | טיפחא |

CLASS III. *Dukes.*

- | | | |
|---------------|--------|--------------------|
| 7. R'bhIr | (ı̄) | רביר |
| 8. Shalshleth | (ı̄) | שלשלית |
| 9. Zarka | (~) | זרקא <i>postp.</i> |
| 10. Pashta | (ı̄) | פשתא <i>postp.</i> |
| 11. Y'thībh | (ı̄) | יתיב <i>prep.</i> |
| 12. T'bhIr | (ı̄) | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|--------|--------------------------|
| 13. Pāzēr | (ı̄) | פזיר |
| 14. Karnē Phārā | (ı̄) | קרני פרה |
| 15. T'lishā Gh'dhōlā | (ı̄) | תלישא גדולה <i>prep.</i> |
| 16. Geresh | (ı̄) | גרש |
| 17. G'rāshayin. | (ı̄) | גרש"ים |
| 18. P'sik | (ı̄) | פסיקו |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|--------|--------------------------|
| 19. Merka | (,) | מרקא |
| 20. Mūnāhh | (ı̄) | מונה |
| 21. Merka Kh'phū'a | („) | מרקא כפולה |
| 22. Mahpakh | (ı̄) | מחפק |
| 23. Dargā | (,) | דרגא |
| 24. Kadhmā | (ı̄) | קדמא |
| 25. Yerahh ben Yomo | (ı̄) | ירח בן יומו |
| 26. T'lishā K'tannā | (ı̄) | תלישא קטנה <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	וּ	בְּ	לְ	וְ
Before vowelless Consonants,	וּ	בְּ	לְ	וְ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† וּ	בְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב. מ, and ע. but ׀ before vowelless Yodh.

† With the interrogative בַּמָּה, בְּמָה, לְמָה or לָמָה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מִה.

Before strong consonants,	מִן	מִה	מִה	מִמה*
Before vowelless consonants and strong gutturals,	} מִן	מִה	מִה	מִמה
Before weak gutturals,	מִן	מִה	מִה	מִמה
Before gutturals with Kamets,	מִן	מִה	מִה	מִמה

* But with a disjunctive accent commonly מִה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי, מִמֶּנִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
2 f.	בְּךָ	לְךָ	—	מִמֶּנִּי
3 m.	בּוֹ	לוֹ	מִמֶּנֶּה	מִמֶּנֶּה, מִמֶּנֶּה, מִמֶּנֶּה
3 f.	בָּהּ	לָהּ	מִמֶּנֶּה	מִמֶּנֶּה

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמֶּנֶּם	מִמֶּנֶּם
2 m.	בְּכֶם	לְכֶם	מִמֶּנֶּם, מִמֶּנֶּם	מִמֶּנֶּם
2 f.	בְּכֶן	לְכֶן	—	מִמֶּנֶּם
3 m.	בָּם, בָּהֶם	לָבָם, לָהֶם	מִמֶּנֶּם	מִמֶּנֶּם, מִמֶּנֶּם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִמֶּנֶּם

V. PERSONAL PRONOUNS, § 29.

		SINGULAR.	PLURAL.	
1	I	אֲנִי, אֲנִי	We	אֲנֵנוּ, אַתְּמוֹנֵנוּ, אַתְּמוֹנֵנוּ
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתְּמוֹנֵיכֶם
	Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתְּמוֹנֵיכֶן, אַתְּמוֹנֵיכֶן
3.	He	הוא	They <i>m.</i>	הֵמָּה, הֵם
	She	היא, היא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כי, י	כי	כי	כי (כי)	י	י
<i>pl.</i>	כה	כה	כה	כה	כה (כה)	יכה
2 <i>m.</i>	ה (כה)	ה (ה)	ה (ה)	ה (ה)	ה (ה)	יה
<i>pl.</i>	כֶּם				כֶּם	יכֶם
2 <i>f.</i>	ה (כי)	ה, ה, ה	ה		ה	יה
<i>pl.</i>	כֶּן				כֶּן	יכֶן
3 <i>m.</i>	הוּ	הוּ, הוּ, הוּ	הוּ (הוּ)	הוּ (הוּ)	וּ (הוּ, הוּ)	יוּ (יהוּ, יהוּ)
<i>pl.</i>	ם (מוֹ)	ם, ם, ם	ם		ם	יָם (יָמוֹ)
3 <i>f.</i>	הִי	הִי, הִי, הִי	הִי (הִי)	הִי (הִי)	הִי	יהִי
<i>pl.</i>	וֹ (הִי)	וֹ, וֹ, וֹ	וֹ		וֹ	יהוֹ

DEMONSTRATIVE.

	<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING.	זֶה (זֶה)	זֹאת (זֹה, זֹה) <i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מַה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre*
4. " pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. " pass. Hophal הִקְטַל *to be caused to kill.*
- 7 Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קֻטַּל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קֻטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קֻטַּלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קֻטַּלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קֻטַּלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קֻטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קֻטַּלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קֻטַּלְתֶּן
1 c.		קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קֻטַּלְתֶּנּוּ	
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קֻטַּל	
	constr.	קָטַל	הִקְטַל	קָטַל	(קֻטַּל)	
FUT.	3 m.	יִקְטַל	יִנְקַטַּל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּנְקַטַּל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַל	תִּנְקַטַּל	תִּקְטַל	תִּקְטַל	
	2 f.	תִּקְטְלִי	תִּנְקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1 c.	אֶקְטַל	אֶנְקַטַּל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִנְקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָהּ	תִּנְקַטַּלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
		2 m.	תִּקְטְלוּ	תִּנְקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
2 f.		תִּקְטַלְנָהּ	תִּנְקַטַּלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל		
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטַלְנָהּ	הִקְטַלְנָהּ	קָטַלְנָהּ	
PART.	act.	קָטַל		מִקְטַל		
	pass.	קָטוּל	נִקְטַל		מִקְטַל	

PERFECT VERBS, §§ 33-38.

HIFIL.	HCPHAL.	HITHPALL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁטְלָהּ
הִקְטִילֶתָּ	הִקְטִילֶתָּ	הִתְקַטְּלֶתָּ	קָטְדִתְּ	שָׁטְלֶתָּ
הִקְטִילֶתְּ	הִקְטִילֶתְּ	הִתְקַטְּלֶתְּ	קָטְדִתְּ	שָׁטְלֶתְּ
הִקְטִילֶתִי	הִקְטִילֶתִי	הִתְקַטְּלֶתִי	קָטְדִתִּי	שָׁטְלֶתִי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְדוּ	שָׁטְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּטִילְתֶּם	קָטְדֶתֶם	שָׁטְלֶתֶם (שָׁטְלֶתֶם)
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטְּטִילְתֶּן	קָטְדִתֶּן	שָׁטְלֶתֶן (שָׁטְלֶתֶן)
הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטְּלְנוּ	קָטְדוּ	שָׁטְלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁטַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁטַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	הִקְטִיל	הִשָּׁטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטֵּלָהּ	הִקְטִילָהּ	הִשָּׁטַלָהּ
הִקְטִילֶתָּ	הִקְטִילֶתָּ	הִתְקַטֵּלֶתָּ	הִקְטִילֶתָּ	הִשָּׁטַלֶתָּ
הִקְטִילֶתְּ	הִקְטִילֶתְּ	הִתְקַטֵּלֶתְּ	הִקְטִילֶתְּ	הִשָּׁטַלֶתְּ
הִקְטִילֶתִי	הִקְטִילֶתִי	הִתְקַטֵּלֶתִי	הִקְטִילֶתִי	הִשָּׁטַלֶתִי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטֵּלֶנּוּ	הִקְטִילֶנּוּ	הִשָּׁטַלֶנּוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטֵּלְתֶּם	הִקְטִילְתֶּם	הִשָּׁטַלְתֶּם
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטֵּלְתֶּן	הִקְטִילְתֶּן	הִשָּׁטַלְתֶּן
הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטֵּלְנוּ	הִקְטִילְנוּ	הִשָּׁטַלְנוּ
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁטַל
הִקְטִילֶתִי		הִתְקַטֵּלֶתִי	קָטְדִי	
הִקְטִילֶנּוּ	wanting	הִתְקַטֵּלֶנּוּ	קָטְדוּ	
הִקְטִילְתֶּם		הִתְקַטֵּלְתֶּם	קָטְדֶתֶם	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 *com.* 2 *masc.* 2 *fem.* 3 *masc.* 3 *fem.*

KAL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּ
				קָטַלְתָּ	
3 <i>fem.</i>	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהּ	קָטַלְתְּהּ
				קָטַלְתְּהּ	
2 <i>masc.</i>	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
	קָטַלְתָּךְ			קָטַלְתָּ	
2 <i>fem.</i>	קָטַלְתְּנִי	—	—	קָטַלְתְּהּ	קָטַלְתְּהּ
				קָטַלְתְּהּ	
1 <i>com.</i>	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 <i>com.</i>	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 <i>masc.</i>	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 <i>com.</i>	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְנִי				

FUTURE.

SING. 3 <i>masc.</i>	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהּ	יִקְטַלְתָּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתָּ	
PLUR. 3 <i>masc.</i>	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

IMPERATIVE.

SING. 2 <i>masc.</i>	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּ
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PIEL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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HIPHIL PRETERITE.

SING. 3 <i>masc.</i>	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
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VERBS WITH SUFFIXES, § 42.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְוּ	קָטַלְיָן
קָטַלְתֶּנּוּ	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְתֶּהֶם	קָטַלְתֶּהֶן
קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּן
—	קָטַלְתֶּיכֶם	קָטַלְתֶּיכֶן	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְנוּ	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְוּ	קָטַלְיָן
קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְתֶּנּוּ	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְתֶּהֶם	קָטַלְתֶּהֶן
—	קָטַלְתֶּיכֶם	קָטַלְתֶּיכֶן	קָטַלְוּ	קָטַלְיָן
קָטַלְנוּ	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְוּ	קָטַלְיָן
קָטַלְנוּ } קָטַלְתֶּנּוּ } קָטַלְתֶּנּוּ }	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְוּ	קָטַלְיָן
קָטַלְנוּ } קָטַלְתֶּנּוּ } קָטַלְתֶּנּוּ }	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְוּ	קָטַלְיָן
קָטַלְנוּ	—	—	קָטַלְוּ	
קָטַלְנוּ	קָטַלְתֶּכֶם	קָטַלְתֶּכֶן	קָטַלְוּ	קָטַלְיָן
הִקָּטַלְנוּ	הִקָּטַלְתֶּכֶם	הִקָּטַלְתֶּכֶן	הִקָּטַלְוּ	הִקָּטַלְיָן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	SE FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמַּד	יֵאָמַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמְדָה	תֵּאָמַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ	תֵּאָמַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ	תֵּאָמְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי	אֵמַל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדוּ	יֵאָמְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם	תֵּאָמְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן	תֵּאָמְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעִמַּדְנוּ	תֵּאָמְלוּ
					נֵאָמַל
INFIN. <i>Absol.</i>	עָמֹד	הָעִמָּד	הָעִמִּיד	הָעִמֵּד	
<i>Constr.</i>	עָמַד	הָעִמַּד	הָעִמִּיד	הָעִמְדָה	KAL (<i>fut. a.</i>)
FUT. 3 m.	יִעְמַד	יִנְעַמַּד	יִהְיֶמֶד	יִהְיֶמֶד	יִהְיֶמֶד
3 f.	תִּעְמַד	תִּנְעַמְדָה	תִּהְיֶמֶד	תִּהְיֶמֶד	תִּהְיֶמֶד
2 m.	תִּעְמַד	תִּנְעַמַּד	תִּהְיֶמֶד	תִּהְיֶמֶד	תִּהְיֶמֶד
2 f.	תִּעְמְדִי	תִּנְעַמְדִי	תִּהְיֶמֶדִי	תִּהְיֶמֶדִי	תִּהְיֶמֶדִי
1 c.	אֶעְמַד	אֶנְעַמַּד	אֶהְיֶמֶד	אֶהְיֶמֶד	אֶהְיֶמֶד
Plur. 3 m.	יִעְמְדוּ	יִנְעַמְדוּ	יִהְיֶמְדוּ	יִהְיֶמְדוּ	יִהְיֶמְדוּ
3 f.	תִּעְמַדְנָה	תִּנְעַמַּדְנָה	תִּהְיֶמְדְנָה	תִּהְיֶמְדְנָה	תִּהְיֶמְדְנָה
2 m.	תִּעְמְדוּ	תִּנְעַמְדוּ	תִּהְיֶמְדוּ	תִּהְיֶמְדוּ	תִּהְיֶמְדוּ
2 f.	תִּעְמַדְנָה	תִּנְעַמַּדְנָה	תִּהְיֶמְדְנָה	תִּהְיֶמְדְנָה	תִּהְיֶמְדְנָה
1 c.	נִעְמַד	נִנְעַמַּד	נִהְיֶמֶד	נִהְיֶמֶד	נִהְיֶמֶד
IMPER. 2 m	עָמַד	הָעִמַּד	הָעִמִּיד		הִזַּק
2 f.	עָמְדִי	הָעִמְדִי	הָעִמִּידִי	wanting	הִזְקִי
Plur. 2 m	עָמְדוּ	הָעִמְדוּ	הָעִמִּידוּ		הִזְקִי
2 f.	עָמַדְנָה	הָעִמַּדְנָה	הָעִמִּידְנָה		תִּזְקְנָה
PART. Act.	עָמֹד		מִעְמִיד		
<i>Pass.</i>	עָמֻד	נִעְמָד		מִעְמֻד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיַּאֵל	פּוּאַל	הִתְפַּאַל
3 f.	פָּאַלָּה	נִפְּאַלָּה	פִּיַּאֵלָּה	פּוּאַלָּה	הִתְפַּאַלָּה
2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיַּאֵלְתָּ	פּוּאַלְתָּ	הִתְפַּאַלְתָּ
2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיַּאֵלְתְּ	פּוּאַלְתְּ	הִתְפַּאַלְתְּ
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּאֵלְתִּי	פּוּאַלְתִּי	הִתְפַּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פִּיַּאֵלוּ	פּוּאַלוּ	הִתְפַּאַלוּ
2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיַּאֵלְתֶּם	פּוּאַלְתֶּם	הִתְפַּאַלְתֶּם
2 f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיַּאֵלְתֶּן	פּוּאַלְתֶּן	הִתְפַּאַלְתֶּן
1 c.	פָּאַלְנוּ	נִפְּאַלְנוּ	פִּיַּאֵלְנוּ	פּוּאַלְנוּ	הִתְפַּאַלְנוּ
INFIN. <i>Absol.</i>	פָּאַל	הִפְּאַל	פִּיַּאֵל		
<i>Constr.</i>	פָּאַל	הִפְּאַל	פִּיַּאֵל		הִתְפַּאַל
FUT. 3 m.	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל
3 f.	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
2 m.	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
2 f.	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּתְפַּאַלִּי
1 c.	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל
Plur. 3 m.	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפַּאַלוּ
3 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
2 m.	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּפְּאַלוּ	תִּתְפַּאַלוּ
2 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
1 c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל
IMPER. 2 m.	פָּאַל	הִפְּאַל	פִּיַּאֵל		הִתְפַּאַל
2 f.	פָּאַלִּי	הִפְּאַלִּי	פִּיַּאֵלִּי	wanting	הִתְפַּאַלִּי
Plur. 2 m.	פָּאַלוּ	הִפְּאַלוּ	פִּיַּאֵלוּ		הִתְפַּאַלוּ
2 f.	פָּאַלְנָה	הִפְּאַלְנָה	פִּיַּאֵלְנָה		הִתְפַּאַלְנָה
PART. Act.	פָּאַל		פִּיַּאֵל		מִתְפַּאַל
<i>Pass</i>	פָּאַוּל	נִפְּאַל		פּוּאַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHFAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵחַ	הַשֹּׁתַלֵּחַ
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 <i>m.</i>	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַת
<i>Pass.</i>	שְׁלֹחַת	נִשְׁלָחַת			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁב	נִשְׁבַּח	הִשְׁבִּיחַ	הִשְׁבַּח	נָשַׁב
3 f.	נִשְׁבַּחְתְּ	נִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	נִשְׁבַּחְתְּ
2 m.	נִשְׁבַּחְתָּ	נִשְׁבַּחְתָּ	הִשְׁבַּחְתָּ	הִשְׁבַּחְתָּ	נִשְׁבַּחְתָּ
2 f.	נִשְׁבַּחְתְּ	נִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	נִשְׁבַּחְתְּ
1 c.	נִשְׁבַּחְתִּי	נִשְׁבַּחְתִּי	הִשְׁבַּחְתִּי	הִשְׁבַּחְתִּי	נִשְׁבַּחְתִּי
<i>Plur.</i> 3 c.	נִשְׁבַּחוּ	נִשְׁבַּחוּ	הִשְׁבַּחוּ	הִשְׁבַּחוּ	נִשְׁבַּחוּ
2 m.	נִשְׁבַּחְתֶּם	נִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם	נִשְׁבַּחְתֶּם
2 f.	נִשְׁבַּחְתֶּן	נִשְׁבַּחְתֶּן	הִשְׁבַּחְתֶּן	הִשְׁבַּחְתֶּן	נִשְׁבַּחְתֶּן
1 c.	נִשְׁבַּחְתִּנוּ	נִשְׁבַּחְתִּנוּ	הִשְׁבַּחְתִּנוּ	הִשְׁבַּחְתִּנוּ	נִשְׁבַּחְתִּנוּ
INFIN. <i>Absol.</i>	שֹׁבֵחַ	הִשְׁבַּח	הִשְׁבֵּחַ	הִשְׁבֵּחַ	שֹׁבֵחַ
<i>Constr.</i>	שֹׁבֵחַ	הִשְׁבֵּחַ	הִשְׁבִּיחַ		שֹׁבֵחַ
FUT. 3 m.	יִשְׁבַּח	יִשְׁבַּח	יִשְׁבֵּחַ	יִשְׁבֵּחַ	יִשְׁבַּח
3 f.	תִּשְׁבַּח	תִּשְׁבַּח	תִּשְׁבֵּחַ	תִּשְׁבֵּחַ	תִּשְׁבַּח
2 m.	תִּשְׁבַּח	תִּשְׁבַּח	תִּשְׁבֵּחַ	תִּשְׁבֵּחַ	תִּשְׁבַּח
2 f.	תִּשְׁבַּחְתְּ	תִּשְׁבַּחְתְּ	תִּשְׁבֵּחְתְּ	תִּשְׁבֵּחְתְּ	תִּשְׁבַּחְתְּ
1 c.	אֲשַׁבֵּחַ	אֲשַׁבֵּחַ	אֲשַׁבֵּחַ	אֲשַׁבֵּחַ	אֲשַׁבֵּחַ
<i>Plur.</i> 3 m.	יִשְׁבְּחוּ	יִשְׁבְּחוּ	יִשְׁבִּיעוּ	יִשְׁבִּיעוּ	יִשְׁבְּחוּ
3 f.	תִּשְׁבְּחוּ	תִּשְׁבְּחוּ	תִּשְׁבִּיעוּ	תִּשְׁבִּיעוּ	(תִּשְׁבְּחוּ)
2 m.	תִּשְׁבְּחוּ	תִּשְׁבְּחוּ	תִּשְׁבִּיעוּ	תִּשְׁבִּיעוּ	תִּשְׁבְּחוּ
2 f.	תִּשְׁבְּחוּ	תִּשְׁבְּחוּ	תִּשְׁבִּיעוּ	תִּשְׁבִּיעוּ	(תִּשְׁבְּחוּ)
1 c.	נִשְׁבַּח	נִשְׁבַּח	נִשְׁבֵּחַ	נִשְׁבֵּחַ	נִשְׁבַּח
IMPER. 2 m.	שִׁבַּח	הִשְׁבַּח	הִשְׁבֵּחַ		שִׁבַּח
2 f.	שִׁבְּחִי	הִשְׁבְּחִי	הִשְׁבִּיעִי	wanting	שִׁבְּחִי
<i>Plur.</i> 2 m.	שִׁבְּחוּ	הִשְׁבְּחוּ	הִשְׁבִּיעוּ		שִׁבְּחוּ
2 f.	שִׁבְּחוּ	הִשְׁבְּחוּ	הִשְׁבִּיעוּ		(שִׁבְּחוּ)
PART. Act.	שֹׁבֵחַ		מִשְׁבִּיעַ		שֹׁבֵחַ
<i>Pass.</i>	נִשְׁבַּח	נִשְׁבַּח		נִשְׁבַּח	נִשְׁבַּח

XII. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.	
PRET. 3 m.	סָבַב	סָב	נָסַב	סִבַּב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סִבְבָּה
2 m.	(סָבְבָתָּ)	סָבֹתָ	נָסְבֹתָ	סִבְבָּתָּ
2 f.	(סָבְבָתְּ)	סָבֹתִי	נָסְבֹתִי	סִבְבָּתְּ
1 c.	סָבְבָתִי	סָבֹתִי	נָסְבֹתִי	סִבְבָּתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִבְבוּ
2 m.	(סָבְבֹתֶם)	סָבוּתְּם	נָסְבוּתְּם	סִבְבֹּתְּם
2 f.	(סָבְבֹתֵן)	סָבוּתְּן	נָסְבוּתְּן	סִבְבֹּתְּן
1 c.	סָבְבֹנִי	סָבוּנִי	נָסְבוּנִי	סִבְבֹּנִי
INFIN. <i>Absol.</i>	סָבֹב	סָב	הִסָּבֵב	סִבֵּב
<i>Constr.</i>	סָבֵב	סָב	הִסָּבֵב	סִבֵּב
FUT. 3 m.	יִסָּב	יָסֵב	יִסָּבֵב	יִסְבֵּב
3 f.	תִּסָּב	תָּסֵב	תִּסָּבֵב	תִּסְבֵּב
2 m.	תִּסָּב	תָּסֵב	תִּסָּבֵב	תִּסְבֵּב
2 f.	תִּסָּבִי	תָּסֵבִי	תִּסָּבֵבִי	תִּסְבֵּבִי
1 c.	אִסָּב	אָסֵב	אִסָּבֵב	אִסְבֵּב
Plur. 3 m.	יִסָּבוּ	יָסֵבוּ	יִסָּבֵבוּ	יִסְבֵּבוּ
3 f.	תִּסָּבִינָה	תָּסֵבִינָה	תִּסָּבֵבִינָה	תִּסְבֵּבִינָה
2 m.	תִּסָּבוּ	תָּסֵבוּ	תִּסָּבֵבוּ	תִּסְבֵּבוּ
2 f.	תִּסָּבִינָה	תָּסֵבִינָה	תִּסָּבֵבִינָה	תִּסְבֵּבִינָה
1 c.	נָסֵב	נָסֵב	נָסֵב	נָסֵב
IMPER. 2 m.	סָב		הִסָּבֵב	סִבֵּב
2 f.	סָבִי		הִסָּבִי	סִבְבִּי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִבְבוּ
2 f.	סָבִינָה		הִסָּבִינָה	סִבְבִּינָה
PART. <i>Act.</i>	סָבֵב			מִסְבֵּב
<i>Pass.</i>	סָבוּב		נָסֵב	

DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוְּבַב	סָבַסְבָּה
הִסָּבַה	הוּסָבַה	הִסְתַּוְּבְבָה	סָבַסְבְּתָה
הִסָּבוֹת		הִסְתַּוְּבְבֹת	סָבַסְבְּתִי
הִסָּבוֹת		הִסְתַּוְּבְבֹת	סָבַסְבְּתִי
הִסָּבוֹתִי		הִסְתַּוְּבְבֹתִי	סָבַסְבְּתִי
הִסָּבוּ	הוּסָבוּ	הִסְתַּוְּבְבוּ	סָבַסְבוּ
הִסָּבוּתָם		הִסְתַּוְּבְבוּתָם	סָבַסְבוּתָם
הִסָּבוּתְךָ		הִסְתַּוְּבְבוּתְךָ	סָבַסְבוּתְךָ
הִסָּבוּנוּ		הִסְתַּוְּבְבוּנוּ	סָבַסְבוּנוּ
הִסָּב			סָבַסְבָּה
הִסָּב		הִסְתַּוְּבַב	סָבַסְבָּה
יָסַב	יּוּסַב	יִסְתַּוְּבַב	יִסְבַּסְבָּה
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבַּסְבָּה
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבַּסְבָּה
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוְּבַבִּי	תִּסְבַּסְבְּתִי
אָסַב	אּוּסַב	אִסְתַּוְּבַב	אִסְבַּסְבָּה
יָסַבוּ	יּוּסַבוּ	יִסְתַּוְּבְבוּ	יִסְבַּסְבוּ
תָּסַבְיָנָה		תִּסְתַּוְּבְבְנָה	תִּסְבַּסְבְּנָה
תָּסַבוּ	תּוּסַבוּ	תִּסְתַּוְּבְבוּ	תִּסְבַּסְבוּ
תָּסַבְיָנָה		תִּסְתַּוְּבְבְנָה	תִּסְבַּסְבְּנָה
נָסַב	נּוּסַב	נִסְתַּוְּבַב	נִסְבַּסְבָּה
הִסָּב		הִסְתַּוְּבַב	סָבַסְבָּה
הִסָּבִי	wanting	הִסְתַּוְּבְבִי	סָבַסְבְּתִי
הִסָּבוּ		הִסְתַּוְּבְבוּ	סָבַסְבוּ
הִסָּבְיָנָה		הִסְתַּוְּבְבְנָה	סָבַסְבְּנָה
מִסָּב		מִסְתַּוְּבַב	מִסְבַּסְבָּה
	מִוּסָב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 <i>m.</i>	קָם	נָקָם	קוּמִים	קוּמִים
3 <i>f.</i>	קָמְהָ	נָקָמְהָ	קוּמִיָּה	קוּמִיָּה
2 <i>m.</i>	קָמְתָ	נָקָמְתָ	קוּמִיָּתָ	קוּמִיָּתָ
2 <i>f.</i>	קָמְתְּ	נָקָמְתְּ	קוּמִיָּתְּ	קוּמִיָּתְּ
1 <i>c.</i>	קָמְתִי	נָקָמְתִי	קוּמִיָּתִי	קוּמִיָּתִי
<i>Plur.</i> 3 <i>c.</i>	קָמוּ	נָקָמוּ	קוּמִימוּ	קוּמִימוּ
2 <i>m.</i>	קָמְתֶם	נָקָמְתֶם	קוּמִיָּתֶם	קוּמִיָּתֶם
2 <i>f.</i>	קָמְתֶיךָ	נָקָמְתֶיךָ	קוּמִיָּתֶיךָ	קוּמִיָּתֶיךָ
1 <i>c.</i>	קָמְנוּ	נָקָמוּנוּ	קוּמִיָּמֵנוּ	קוּמִיָּמֵנוּ
INFIN. <i>Absol.</i>	קוּם	הִקָּוֶם		
<i>Constr.</i>	קוּם	הִקָּוֶם	קוּמִים	
FUT. 3 <i>m.</i>	יָקוּם	יִקָּוֶם	יִקוּמִים	יִקוּמִים
3 <i>f.</i>	תָּקוּם	תִּקָּוֶם	תִּקוּמִים	תִּקוּמִים
2 <i>m.</i>	תָּקוּם	תִּקָּוֶם	תִּקוּמִים	תִּקוּמִים
2 <i>f.</i>	תָּקוּמִי	תִּקָּוְמִי	תִּקוּמִיָּי	תִּקוּמִיָּי
1 <i>c.</i>	אָקוּם	אִקָּוֶם	אִקוּמִים	אִקוּמִים
<i>Plur.</i> 3 <i>m.</i>	יָקוּבוּ	יִקָּוּבוּ	יִקוּמִימוּ	יִקוּמִימוּ
3 <i>f.</i>	תָּקוּבִינָה	תִּקָּוּבִינָה	תִּקוּמִיָּנָה	תִּקוּמִיָּנָה
2 <i>m.</i>	תָּקוּבוּ	תִּקָּוּבוּ	תִּקוּמִימוּ	תִּקוּמִימוּ
2 <i>f.</i>	תָּקוּבִינָה	תִּקָּוּבִינָה	תִּקוּמִיָּנָה	תִּקוּמִיָּנָה
1 <i>c.</i>	נָקוּם	נִקָּוֶם	נִקוּמִים	נִקוּמִים
IMPER. 2 <i>m.</i>	קוּם	הִקָּוֶם	קוּמִים	
2 <i>f.</i>	קוּמִי	הִקָּוְמִי	קוּמִיָּי	wanting
<i>Plur.</i> 2 <i>m.</i>	קוּבוּ	הִקָּוּבוּ	קוּמִימוּ	
2 <i>f.</i>	קָבְנָה	הִקָּוּבִינָה	קוּמִיָּנָה	
PART. <i>Act.</i>	קָם		מְקוּמִים	
<i>Pass.</i>	קָם	נָקָם		מְקוּמִים

AND AYIN YODH VERBS, § 59.

HI PHIL.	HO PHAL.	HITH PAEL.	KAL.	
הִקִּים	הִקָּם	הִתְקַוְּמִים	לָב	
הִקְיִיחַ	הִקָּיֵחַ	הִתְקַוְּמִיחַ	לָבֵחַ	
הִקְיִימוֹת	(הִקָּיְמוֹת)	הִתְקַוְּמִימוֹת	לָבֵחוֹת	הִיבִיחוֹת
הִקְיִימוֹתִי	(הִקָּיְמוֹתִי)	הִתְקַוְּמִימוֹתִי	לָבֵחִי	הִיבִיחִי
הִקְיִימוּ	הִקָּיְמוּ	הִתְקַוְּמוּ	לָבוּ	הִיבִיבוּ
הִקְיִימוּתָם	(הִקָּיְמוּתָם)	הִתְקַוְּמוּתָם	לָבָתָם	
הִקְיִימוּתָן	(הִקָּיְמוּתָן)	הִתְקַוְּמוּתָן	לָבָתָן	
הִקְיִימוּנִי	(הִקָּיְמוּנִי)	הִתְקַוְּמוּנִי	לָבְנִי	
הִקָּם		הִתְקַוְּמִים	לָוֵב	לָיֵב
הִקָּיֵחַ			לָיֵב	
הִקִּים	יִקָּם	יִתְקַוְּמִים	יִלָּיֵב	
תִּקִּים	תִּקָּם	תִּתְקַוְּמִים	תִּלָּיֵב	
תִּקְיִיחַ	תִּקָּיְמוֹת	תִּתְקַוְּמִיחַ	תִּלָּיֵבוֹת	
תִּקְיִימוֹתִי	תִּקָּיְמוֹתִי	תִּתְקַוְּמִימוֹתִי	תִּלָּיֵבוֹתִי	
תִּקְיִימוּ	תִּקָּיְמוּ	תִּתְקַוְּמוּ	תִּלָּיֵבוּ	
תִּקְיִימוּתָם	(תִּקָּיְמוּתָם)	תִּתְקַוְּמוּתָם	תִּלָּיֵבוֹתָם	
תִּקְיִימוּתָן	(תִּקָּיְמוּתָן)	תִּתְקַוְּמוּתָן	תִּלָּיֵבוֹתָן	
תִּקְיִימוּנִי	(תִּקָּיְמוּנִי)	תִּתְקַוְּמוּנִי	תִּלָּיֵבוֹתִי	
תִּקָּם	נִקָּם	נִתְקַוְּמִים	נִלָּיֵב	
הִקָּם		הִתְקַוְּמִים	לָיֵב	
הִקָּיְמוּ	wanting	הִתְקַוְּמוּ	לָיֵבוּ	
הִקָּיְמוּ		הִתְקַוְּמוּ	לָיֵבוּ	
הִקָּיְמוּ		הִתְקַוְּמוּ	לָיֵבוּ	
הִקָּיְמוּ		הִתְקַוְּמוּ	(לָיֵבוּ)	
מִקָּם		מִתְקַוְּמִים	מָלָב	
	מִיִּקָּם		מָלָב	

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	נָשַׁב
3 f.	נִשְׁבְּהָ	נִשְׁבְּהָ	הוֹשִׁיבָהּ	הוֹשַׁבָהּ	נִשְׁבְּהָ
2 m.	נִשְׁבַּתָּ	נִשְׁבַּתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	נִשְׁבַּתָּ
2 f.	נִשְׁבַּתְּ	נִשְׁבַּתְּ	הוֹשִׁיבִי	הוֹשַׁבִי	נִשְׁבַּתְּ
1 c.	נִשְׁבַּתִּי	נִשְׁבַּתִּי	הוֹשִׁיבֵי	הוֹשַׁבֵי	נִשְׁבַּתִּי
Plur. 3 c.	נִשְׁבּוּ	נִשְׁבּוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	נִשְׁבּוּ
2 m.	נִשְׁבַּתְּם	נִשְׁבַּתְּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶם	נִשְׁבַּתְּם
2 f.	נִשְׁבַּתְּןָ	נִשְׁבַּתְּןָ	הוֹשִׁיבְתֵינָן	הוֹשַׁבְתֵינָן	נִשְׁבַּתְּןָ
1 c.	נִשְׁבַּנּוּ	נִשְׁבַּנּוּ	הוֹשִׁיבֵנוּ	הוֹשַׁבֵנוּ	נִשְׁבַּנּוּ
INFIN. <i>Absol.</i>	יִשְׁבַּב		הוֹשִׁיב		יִשְׁבַּב
<i>Constr.</i>	שְׁבַבְתָּ	הִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יִשְׁבַּב
FUT. 3 m.	יִשְׁבַּב	יִשְׁבַּב	יִשְׁבַּב	יִשְׁבַּב	יִשְׁבַּב
3 f.	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב
2 m.	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב	תִּשְׁבַּב
2 f.	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּשְׁבְּבִי
1 c.	אִשְׁבַּב	אִשְׁבַּב	אִשְׁבַּב	אִשְׁבַּב	אִשְׁבַּב
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
3 f.	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ
2 f.	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה	תִּשְׁבְּבֶנָּה
1 c.	נִשְׁבַּב	נִשְׁבַּב	נִשְׁבַּב	נִשְׁבַּב	נִשְׁבַּב
IMPER. 2 m.	שְׁבַב	הִשְׁבַּב	הוֹשִׁב		יִשְׁבַּב
2 f.	שְׁבְּבִי	הִשְׁבְּבִי	הוֹשִׁיבִי	wanting	יִשְׁבְּבִי
Plur. 2 m.	שְׁבּוּ	הִשְׁבּוּ	הוֹשִׁיבוּ		יִשְׁבּוּ
2 f.	שְׁבְּבֶנָּה	הִשְׁבְּבֶנָּה	הוֹשִׁיבֶנָּה		יִשְׁבְּבֶנָּה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
<i>Pass.</i>	שְׁבוּב	נֹשֵׁב		מוֹשַׁב	יֹשֵׁב

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָלַךְ	לָלַךְ	לָלַךְ	לָלַךְ	לָלַךְ
3 f.	לָלְכָה	לָלְכָה	לָלְכָה	לָלְכָה	לָלְכָה
2 m.	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ	לָלַכְתָּ
2 f.	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ	לָלַכְתְּ
1 c.	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי	לָלַכְתִּי
Plur. 3 c.	לָלְכוּ	לָלְכוּ	לָלְכוּ	לָלְכוּ	לָלְכוּ
2 m.	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם	לָלַכְתֶּם
2 f.	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן	לָלַכְתֶּן
1 c.	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם	לָלַכְתִּם
INFIN. <i>Absol.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
<i>Constr.</i>	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת	לָלֶכֶת
FUT. 3 m.	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ
3 f.	לָלֵכָה	לָלֵכָה	לָלֵכָה	לָלֵכָה	לָלֵכָה
2 m.	לָלֵכְתָּ	לָלֵכְתָּ	לָלֵכְתָּ	לָלֵכְתָּ	לָלֵכְתָּ
2 f.	לָלֵכְתְּ	לָלֵכְתְּ	לָלֵכְתְּ	לָלֵכְתְּ	לָלֵכְתְּ
1 c.	לָלֵכְתִּי	לָלֵכְתִּי	לָלֵכְתִּי	לָלֵכְתִּי	לָלֵכְתִּי
Plur. 3 m.	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ
3 f.	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה
2 m.	לָלֵכְתֶּם	לָלֵכְתֶּם	לָלֵכְתֶּם	לָלֵכְתֶּם	לָלֵכְתֶּם
2 f.	לָלֵכְתֶּן	לָלֵכְתֶּן	לָלֵכְתֶּן	לָלֵכְתֶּן	לָלֵכְתֶּן
1 c.	לָלֵכְתִּם	לָלֵכְתִּם	לָלֵכְתִּם	לָלֵכְתִּם	לָלֵכְתִּם
IMPER. 2 m.	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ
2 f.	לָלֵכָה	לָלֵכָה	לָלֵכָה	לָלֵכָה	לָלֵכָה
Plur. 2 m.	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ	לָלֵכוּ
2 f.	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה	לָלֵכְנָה
PART. <i>Act.</i>	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ	לָלֵךְ
<i>Pass.</i>	לָלֵךְ	לָלֵךְ			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	גָּלָה	נִגְלָה	גָּלָה
3 <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2 <i>m.</i>	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
2 <i>f.</i>	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1 <i>c.</i>	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3 <i>c.</i>	גָּלוּ	נִגְלוּ	גָּלוּ
2 <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2 <i>f.</i>	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן
1 <i>c.</i>	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INFIN. <i>Absol.</i>	גָּלוֹה	נִגְלוֹה	גָּלוֹה
<i>Constr.</i>	גָּלוֹת	הִגְלוֹת	גָּלוֹת
FUT. 3 <i>m.</i>	יִגְלֶה	יִגְלוֹה	יִגְלֶה
3 <i>f.</i>	תִּגְלֶה	תִּגְלוֹה	תִּגְלֶה
2 <i>m.</i>	תִּגְלֶה	תִּגְלוֹה	תִּגְלֶה
2 <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי
1 <i>c.</i>	אֶגְלֶה	אֶגְלוֹה	אֶגְלֶה
Plur. 3 <i>m.</i>	יִגְלוּ	יִגְלוּ	יִגְלוּ
3 <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
2 <i>m.</i>	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2 <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1 <i>c.</i>	נִגְלֶה	נִגְלוֹה	נִגְלֶה
IMPER. 2 <i>m.</i>	גָּלוּה	הִגְלוּה	גָּלוּה
2 <i>f.</i>	גָּלִי	הִגְלִי	גָּלִי
Plur. 2 <i>m.</i>	גָּלוּ	הִגְלוּ	גָּלוּ
2 <i>f.</i>	גָּלִינָה	הִגְלִינָה	גָּלִינָה
PART. <i>Act.</i>	גָּלוֹה		מִגְלוֹה
<i>Pass.</i>	גָּלוּי	נִגְלוֹה	

HE VERBS, § 61.

PUAL.	HIPHL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיחָם	הִגְלִיחָם	הִגְלִיחָם	הִתְגַּלִּיחָם
גָּלִיחָן	הִגְלִיחָן	הִגְלִיחָן	הִתְגַּלִּיחָן
גָּלִינֵם	הִגְלִינֵם	הִגְלִינֵם	הִתְגַּלִּינֵם
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִגְלִיתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
הִגְלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
הִגְלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
הִגְלִיחָם	הִגְלִיחָם	הִגְלִיחָם	הִתְגַּלִּיחָם
הִגְלִיחָן	הִגְלִיחָן	הִגְלִיחָן	הִתְגַּלִּיחָן
הִגְלִינֵם	הִגְלִינֵם	הִגְלִינֵם	הִתְגַּלִּינֵם
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
wanting	הִגְלָה	wanting	הִתְגַּלָּה
	הִגְלִי		הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלִינָה		הִתְגַּלִּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה

XVII. DECLENSION OF NOUNS, §§ 44-47.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן	master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זִכְרוֹן	memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנָי
	מְלִיצִי	interpreter		מְלִיצִי		מְלִיצִים		מְלִיצָי
Masc.	גָּדוֹל	great	Fem.	גְּדוּלָה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּל	Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ	tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד	heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבִדִים	Const.	כְּבִדִי
Masc.	יָבֵשׁ	dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט	judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָי
Masc.	קָטַל	Kal. Act. part.	Fem.	קָטַלָה or קָטַלְתְּ	Masc.	קָטַלִים	Fem.	קָטַלוֹת
	מִקְטָל	Piel part.		מִקְטָלָה or מִקְטַלְתְּ		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג	fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגָי
	מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר	word		דָּבָר		דְּבָרִים		דְּבָרָי
	עָנָן	cloud		עָנָן		עָנָנִים		עָנָנָי
	לֵבָב	heart		לֵבָב		לֵבָבִים		לֵבָבָי
Masc.	חָכֵם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל	Niph. part.		נִקְטַלָה or נִקְטַלְתְּ		נִקְטַלִים		נִקְטַלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי	
Masc	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מַלְכִים	Const.	מַלְכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי	
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמָי	
	בַּעַל	lord		בַּעַל		בַּעְלִים		בַּעְלָי	
	מָוֶת	death		מָוֶת		מָוֹתִים		מָוֹתָי	
	עֵין	eye		עֵין	DUAL.	עֵינִים		עֵינָי	
	רֶגֶל	foot		רֶגֶל		רַגְלִים		רַגְלָי	
	אָזֶן	ear		אָזֶן		אָזְנוֹם		אָזְנָי	

II. Nouns which double their final consonant.

SING. Abs.	גַּמְל	camel	Const.	גַּמְל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלָי
	גַּן	garden		גַּן		גַּנִּים		גַּנָּי	
	חֹק	statute		חֹק		חֹקִים		חֹקָי	
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנָי	
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת	
	עֵמֶק	deep		עֵמֶקָה		עֵמֶקִים		עֵמֶקוֹת	
Abs.	עֵבְרִי	Hebrew	Const.	עֵבְרָי	PL. Abs.	עֵבְרָיִם or עֵבְרִים	Const.	עֵבְרָי	
Masc	טָרֵף	fresh	Fem.	טָרֵפָה	Masc.	טָרֵפִים	Fem.	טָרֵפוֹת	

III. Other nouns suffer no change.

SING. Abs.	מַלְבָּשׁ	garment	Const.	מַלְבָּשׁ	PL. Abs.	מַלְבָּשִׁים	Const.	מַלְבָּשָׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל	Hiiph. part.		מִקְטִילָה or מִקְטִלָּה		מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending הַ.

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגָת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפְהַ	lip		שִׁפְתַּ	DUAL.	שִׁפְתָּיִם		שִׁפְתָּי

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכַּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה	covert		סִתְרַת		סִתְרוֹת		סִתְרוֹת
	עֲצֻמָּה	strength		עֲצֻמַּת		עֲצֻמוֹת		עֲצֻמוֹת

iii. All others.

SING. Abs.	גַּנְחָה	garden	Const.	גַּנְתַּ	PL. Abs.	גַּנוֹת	Const.	גַּנוֹת
	יְשׁוּעָה	salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending תַּ.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָת	sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגֻּלַּת	skull		גִּלְגֻּלַּת		גִּלְגֻּלוֹת		גִּלְגֻּלוֹת
	עֵבְרִית	Hebrew-woman		עֵבְרִית		עֵבְרִיּוֹת		עֵבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּיֹת		מַלְכוּיֹת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לבב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לִבָּב		מֶלֶךְ		מַלְכָּת		יָד
<i>Sing.</i> 1 c. my	"	לִבִּי	"	מֶלְכִי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לִבְךָ	"	מֶלְכֶךָ	"	מַלְכָּתְךָ	"	יָדְךָ
2 f. thy	"	לִבְךָ	"	מֶלְכֶךָ	"	מַלְכָּתְךָ	"	יָדְךָ
3 m. his	"	לִבּוֹ	"	מֶלְכוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 f. her	"	לִבָּתָהּ	"	מֶלְכָּתָהּ	"	מַלְכָּתָהּ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לִבֵּינוּ	"	מֶלְכֵנוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 m. your	"	לִבְכֶם	"	מֶלְכֵכֶם	"	מַלְכָּתֵכֶם	"	יָדְכֶם
2 f. your	"	לִבְכֶן	"	מֶלְכֵכֶן	"	מַלְכָּתֵכֶן	"	יָדְכֶן
3 m. their	"	לִבָּהֶם	"	מֶלְכֵהֶם	"	מַלְכָּתֵהֶם	"	יָדָם
3 f. their	"	לִבָּנָן	"	מֶלְכָּנָן	"	מַלְכָּתָנָן	"	יָדָן

PLURAL.

DUAL.

	hearts	לְבָבִים	kings	מְלָכִים	queens	מְלָכוֹת	hands	יָדַיִם
<i>Const.</i>		לִבָּי		מְלָכִי		מַלְכוֹת		יָדַי
<i>Sing.</i> 1 c. my	"	לִבָּי	"	מְלָכִי	"	מַלְכוֹתִי	"	יָדַי
2 m. thy	"	לִבְךָ	"	מְלָכֶךָ	"	מַלְכוֹתֶךָ	"	יָדְךָ
2 f. thy	"	לִבְךָ	"	מְלָכֶךָ	"	מַלְכוֹתֶךָ	"	יָדְךָ
3 m. his	"	לִבּוֹ	"	מְלָכוֹ	"	מַלְכוֹתָיו	"	יָדָיו
3 f. her	"	לִבָּתָהּ	"	מְלָכָתָהּ	"	מַלְכוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לִבֵּינוּ	"	מְלָכֵינוּ	"	מַלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לִבְכֶם	"	מְלָכֵכֶם	"	מַלְכוֹתֵיכֶם	"	יָדְכֶם
2 f. your	"	לִבְכֶן	"	מְלָכֵכֶן	"	מַלְכוֹתֵיכֶן	"	יָדְכֶן
3 m. their	"	לִבָּיהֶם	"	מְלָכֵהֶם	"	מַלְכוֹתֵיהֶם	"	יָדָהֶם
3 f. their	"	לִבָּיהֶן	"	מְלָכֵיהֶן	"	מַלְכוֹתֵיהֶן	"	יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

		MASCULINE.		FEMININE.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One		אֶחָד	אֶחָד	אַחַת	אַחַת
Two		שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
Three		שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four		אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five		חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six		שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven		שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight		שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine		תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
Ten		עֲשָׂרָה	עֲשָׂרַת	עָשָׂר	עָשָׂר
Eleven	}	עָשָׂר	אֶחָד	עָשָׂרַת	אַחַת
		עָשָׂר	עֶשְׂתַּיִ	עָשָׂרַת	עֶשְׂתַּיִ
Twelve	}	עָשָׂר	שְׁנַיִם	עָשָׂרַת	שְׁתַּיִם
		עָשָׂר	שְׁנַיִ	עָשָׂרַת	שְׁתַּיִ
Thirteen		עָשָׂר	שְׁלֹשָׁה	עָשָׂרַת	שְׁלוֹשׁ
Fourteen		עָשָׂר	אַרְבָּעָה	עָשָׂרַת	אַרְבַּע
Fifteen		עָשָׂר	חֲמִישָׁה	עָשָׂרַת	חֲמִשׁ
Sixteen		עָשָׂר	שֵׁשׁ	עָשָׂרַת	שֵׁשׁ
Seventeen		עָשָׂר	שִׁבְעָה	עָשָׂרַת	שִׁבַּע
Eighteen		עָשָׂר	שְׁמֹנֶה	עָשָׂרַת	שְׁמוֹנָה
Nineteen		עָשָׂר	תִּשְׁעָה	עָשָׂרַת	תִּשְׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָדִים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אֶלֶף
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	Ten thousand	רִבּוּא

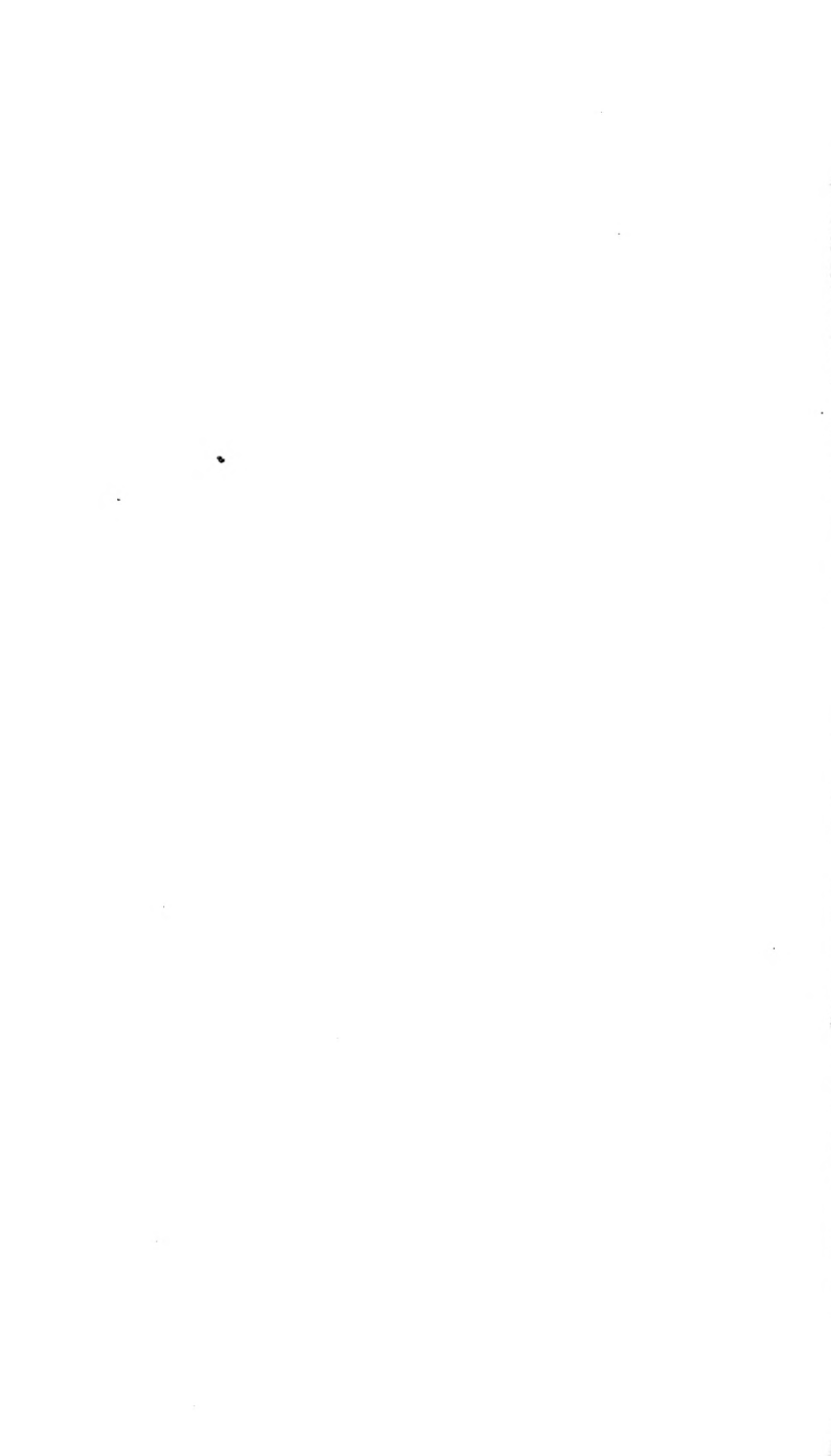
ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תִּשְׁעִי
Third	שְׁלִישִׁי	Seventh	שִׁבְעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· ·	,	}	· ()	·	· () ()	}	· () () ()
	·	,		· ()	·	· () ()		
			·	· ()	·	· () ()		
SECONDARY SECTIONS.			·	· ()	· () ()	· () ()	}	· () () ()
			·	· ()	· () ()	· () ()		
					· () () ()			
UNUSUAL SECTIONS.					·		}	· () () () ()
					·			
					·		· () ()	· () () () () ()

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahn occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahn; if by three, the third will be T'lisha K'tanna.



LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבִיטָה וּבְשׂוּדָה : מֵיָם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֶשֶׁךְ וְלֹא אֹר : לָחֵם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרֵב עַד בֶּקֶר : לָחֵם וּבִשּׁוּר בְּבֶקֶר וְלָחֵם וּבִשּׁוּר בְּעָרֵב : מִבֶּקֶר
לְעָרֵב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, *וְהוּא אֵתָהּ יְהוָה thou (art) Jehovah*; or the pronoun *הוא* of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, *וְהוּא אֵתָהּ הוּא אֱלֹהִים thou art God*, see § 67.

2. Property or possession is denoted by the prep. *לְ* *to*, *belonging to*, e. g. *לְיְהוָה הָאָרֶץ he earth (belongs) to Jehovah, is Jehovah's*, *לִי הַכֶּסֶף the silver is mine*.

3. The preposition *בֵּין* is repeated before both the objects, between which the interval is indicated *בֵּינִי וּבֵינָהּ between me and thee*.

אני יהוה: אני הוא ואין אלהים עמדי: חר אנכי לעולם:
האלהים אני: אין כמוהו אלהים בשמים ובארץ: האלהים
בשמים ואמה על-הארץ: הלא אמה הוא אלהים בשמים: העוד
לכם אח: ועתה לי הם: לי הפסוק ולי ההקב: התחת אלהים
אנכי: ביני ובין ישראל אות הוא לעולם:

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הַזֶּה *this day*, היום הַהוּא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article *this is the day*, § 71. 1.

הוא וכל-אשר-לו: כל-אשר בבית: המקום ההוא: עד היום הנה:
לארץ הזאת ולבית הנה: זאת הארץ אשר לכם: זאת אות ביני
ובין כל-בשר אשר על-הארץ: אין לפני בכל-הארץ: מי יהוה: מי
בשמים: מי אמה: מי אלה: מי כמוהו: מה המה אלה: למי
אמה ואי מזה אמה: המקום אשר אמה בו קדש הוא: מה הארץ
אשר הוא בה: אשר בשמים ממעל ואשר בארץ מתחת ואשר במים
מתחת לארץ: לה אני וכל-אשר-לי:

4. PERFECT VERBS. KAL PRETERITE AND . INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements, thus הַטְּלִיחַם *ye (m.) killed* is composed of הַטַּל the ground form of the Kal pret. and טו shortened from the 2 m. pl. pron. אֲתָם.

Analyze and translate:—

קטלחם, קטלה, קטלי, קטלת, קטל, קטול, קטלני, קטלתו
קטל, קטלתו, קטלתי.

הָאָרוֹן : שִׁפְנֹתַי אֲתֶכֶם בְּמָקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נִשְׁפָּעְתִּי לְשָׂן
 אֲתֶכֶם בָּהּ : אֲתִי שִׁפְלֹתֶם : לֹא קִדְשֹׁתֶם אוֹתִי : לְקַחַת אֶת־הַשְּׂמֶן
 וּמִשְׁחַת אֶת־הַמִּשְׁכָּן וְאֶת־כֹּל־אֲשֶׁר־בּוֹ וְקִדְשֹׁת אוֹתִי : נִקְבְּצוּ לָךְ :

6. THE REMAINING PRETERITES AND INFINITIVES. § 35

Analyze and translate:—

הַקְטַלְתֶּם, הַקְטַלְנִי, הַקְטִילָה, הַקְטַלְתָּ, הַקְטַלְתָּן, הַתְקַטַּלְתִּי, הַתְקַטַּלְתֶּם,
 הַקְטִילָה, הַקְטַלְתָּ, הַקְטַלְתֶּם, הַקְטִילְתִּי, הַקְטִילְתֶּם, הַתְקַטַּלְתִּי,
 הַתְקַטַּלְתֶּם, הַקְטִיל, הַקְטִילְתָּ, הַתְקַטַּל (2), הַתְקַטַּלְתָּ,
 הַקְטִיל, הַקְטִילְתָּ, הַתְקַטַּל (2).

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הַקְדִּישׁ הַקְדִּישְׁתִּי* *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אֲתֶם הַקְדִּישׁ הַמִּלְאָךְ הַזֶּה לַיהוָה עַם־תְּפִסָּה וְהַזָּהָב אֲשֶׁר הַקְדִּישׁ
 מִכֶּל־הַגִּוִּים אֲשֶׁר כָּפַשׁ : לֹא־הַתְקַדְשׁוּ : הַקְדִּישׁ הַקְדִּישְתִּי אֶת־הַלְּבָבָה
 לַיהוָה : הַשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּית מִמֶּנָּה אָדָם וּבַחַמָּה : הַשְׁבִּיתוּ
 אֶת־הַמִּלְאָכָה : ¹ הַמֵּצֵט פִּירֵה־בְדוּל "אֱלֹהִים אֲהַבְתֶּם לֹא־הַמִּלְאָךְ
 עַל־הַמִּלְכּוּת : ² הַשְׁלַחְתִּי בְכֶם אֶת־הַחֵזֶה וְשָׂגַלְתָּ אֲתֶכֶם וְהִכְרַחְתָּ
 אֶת־הַבַּחֲמָה וְהַמֵּלִיטָה אֲתֶכֶם :

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. *ב* in the sense of *sending upon or against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36

Analyze and translate:—

יִקְטַלְוּ, תִּקְטַלְתָּ (2), יִקְטַל, יִקְטַלְתָּ, תִּקְטַלְתָּ (2), אֲקַטֵּל, תִּקְטַלְוּ,
 תִּקְטַלְוּ, קַטְלִי, קַטֵּל, קַטֵּלְתָּ, קַטֵּלְתָּ, קַטֵּל, קַטֵּלְתָּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר* *the (one) keeping* or *(he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *את אשר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי והוא משל בקל־הארץ: ביום ההוא תשפת: מערב עד־ערב
 תשפתי: יום ולילה לא תשפתי: ועתה יהנה שמר את אשר דברתי:
 תשמר את־קל־המזנה הזאת: יהנה שכן באיון: יהנה השכן באיון:
 שכן בארץ: שכני בסלע: השער הזה סגור: ובעת ההוא פלשתים
 משלים בושראל: לא־אמשל אני בכם יהנה ומשל בכם: תלפשי שני:
 פן תלפשנה הבתולות:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, תקטל, תקטלו, תקטלנה, תקטלו, תקטלי, תקטלו (2), תקטל,
 תקטל, תקטלו, תקטלו, תקטלו, תקטלו, תקטלו (2).

קטל, מקטל, קטלנה, תקטלי, תקטלו, תקטלו (2),
 תקטל (2), תקטל, מקטל, קטלו, קטלו, תקטלו.

REMARK 10. The infinitive with or without the preposition *ל* may be the subject of a sentence, as *לה להקטיר* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

הבדלו מן העדה הזאת: השער לא־תסגור עד־הערב: תסגור בפינת:
 ויריחו מסגרת: הוא אשר־דבר יהנה בכם אקדש ועל־פני כל־העם
 אפבד: תדעי הגוים פי אני יהנה מקדש את־ישראל: לא־לה להקטיר
 ליהנה פי לפתנים המקדשים להקטיר: השמר לה פי־תדבר עם־ינעב

טוב עדרה: השמרו לכם פן תשכחו אתהברית אשר כרת יהוה
 עמכם: אמרתו פד אפד אתה והנה מינע אתה והנה מכבוד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
 § 38.

Analyze and translate:—

תקטלו, נקטיל, אקטל, תקטילי, תקטיל (2), ותקטל, תתקטלנה (2),
 תקטלו, התקטלנה, הקטילו, התקטלו, התקטל, מקטל, מקטיל,
 מתקטל.

אני ממטיר לכם לחם מן השמים: הבהנים אלביש לשע: וגם
 הבהנים ותקדשו: עשה התקדשו וקדשו אתהברית הנה: ועשה
 הקטילי: לאיתברית תסד מעם הברית הנה עד עולם: לה אמר
 יהוה אנכי משפוח מן המקום הנה ששון ושמתה: ומלכוכי אתו עלי-
 פל וטוראל: לא תקרובו אלנה ליהנה: תמשחות אשה את פלי-
 השארית: משחתים אנחנו אתהמקום הנה פירגלה התעקקה לפני
 יהוה:

9 b. THE ENTIRE PARADIGM OF קטל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטילי (5), קטלנה (2), נקטלחם, הקטלו (2),
 הקטלת (4), יקטיל, התקטלו, התקטלנה, התקטלת (2), קטול (2),
 הקטלה, אקטיל, הקטלחם (2), הקטל (8), יתקטל, התקטל (4),
 יקטילו, הקטילו, הקטלו, תקטלנה (12), קטלו (3), הקטל (10),
 מקטל (3), הקטילו (2), התקטלה, נקטיל, התקטל (2),
 התקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
 אהקטל, תקטילי, נקטלת (2), הקטלו (5), מתקטל, מתקטלו, הקטילו,
 התקטלחם, הקטלנה (2), נקטלו, קטלהו (3), יקטל (5), נקטל (7),
 התקטלנה (2), התקטלו (2), הקטלו (2), נקטלתי, קטילי (2),
 נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2).

יחקטלו , קטל (11) , קטלה (3) , נקטלני , הקטלתו (2) , קטלחם (3) ,
התקטלתי , התקטלני , תקטיל (2) , התקטלתו , התקטלני .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תִסְגֹּר *thou shalt not deliver*, אַל תִּסְגֹּר *deliver not*.

נִגְזַה הַיָּד וְתִדְבֵק הַיָּד אֶל־הַקָּרֵב: וַיְהִיָּה כֵּן בְּרַד וַיִּמְטֵר יְהוָה
בְּרַד עַל־הָאָרֶץ: וּמִרְדֵּי נֹדַע אֶת־הַפֶּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֵׁק וְאֶפֶר וַיִּזְעַק זַעֲקָה וַתִּשְׁלַח הַמַּלְאָךְ בְּגָדִים
לְהַלְבִּישׁ אֶת־מִרְדֵּי וְלֹא קָבַל: נִבְרִית יְהוָה אֶת־הַגּוֹמִים הָאֵלֶּה וַנִּרְשָׁתָּ
אֲהֵם וַנִּשְׁבֹּת בְּאָרְץ: אֶת־אֲהֶרֶן תִּקְרִיב אֶל־הַמִּשְׁכָּן וְרַחֲצֵתָ אֹתוֹ בַּמַּיִם
וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲהֶרֶן אֶת־הַקָּדָשִׁים וְלָקַחְתָּ אֶת־הַשִּׁמֹן
וַנִּצַּקְתָּ עַל הָרֹאשׁ וּמִשְׁחָתָּ אֹתוֹ: אֶל־תִּשְׁכַּח עִמָּה רַע: קָרֵב עַד־יְהִיָּה
וַאֲבִיבָהּ: שְׁמֵרָה־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus *he killed him* *הִקְטִילוּ* is composed of *הִקְטִיל* 3 masc. sing. pret. and *לוֹ* for *הוּא*, suffix of 3 masc. sing. with vowel of union

(,), and is equivalent to קָטַל אִתָּהּ; she killed her is for קָטַלְתָּהּ which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ך before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתָּהּ.

Analyze and translate:—

קָטַלְתָּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם .

קָטַלְתָּהּ , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם .

קָטַלְתָּהּ , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם .

קָטַלְתָּהּ , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם , קָטַלְתֶּן , קָטַלְתָּהּ , קָטַלְתִּי , קָטַלְתֶּם .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ אִתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּהּ אִתָּהּ *thou hast caused them to put on tunics*, but קָטַלְתָּהּ אִתָּהּ *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתיה , הקטילוף , הקטלתיו (2) , הקטילתי ,
 הקטילוהו , הקטלני , הקטילתה , הקטלתיה (2) , הקטילתי ,
 קטלני , קטלתיו , קטלני , קטלתם , קטלתם , קטלתיו ,
 קטלים , קטלתים (2) .

גטלתו , גטלוהו , כפרונו , כפרלוה , כפרתו , כפרתני , סגרוני
 שגלתם , שגלתה , קדשתי , קדשתי , קדשוהו , הקדשתי , הקדורו ,
 הכרתיה , הכרתיו (2) , השבתם , השבתיה .

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ונספר להם המן את
 כל־אשר גדלו המלך: הנה אנכי עמו ושומרתיך ככל אשר דברתי
 לך: שלחתי רעב ומוה ושפלה: הבגדים ילפש ורחץ במים ולבשם
 ולקח מן הדם ונתן עליהמזבח וקדשו: הלבישני הבגדים: הלבישתי
 הבגדת: המלחמה הדביקתה: אשה הבדלתם לה³ כאשר דברת אדני
 יהיה⁴:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of *יקטל*.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. *ישלחני* not *ישלחני* from *ישלח*, and *שלחני* from *שלח*.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

רָקַעְלִי , רָקַעְלִי (2) , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי .
 רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי .

רָקַעְלִי , רָקַעְלִי (4) , רָקַעְלִי , רָקַעְלִי (2) , רָקַעְלִי (2) .
 רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי (2) .

רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי (3) , רָקַעְלִי .
 רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי .

¹ See § 42. 2.

נִכְרַתְּנִי מִדָּאָרְצִי : ¹ וְנִשְׁמִירְנִי בְּכָל־יְהוָה אֲשֶׁר־הִלְכִנִי בָּהּ : עֲתָה
 דְּבַרְנִי אֵלֶיךָ מִיּוֹם לֹא וּמִנְעִי מִמֶּנִּי : וְנִקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וְנִמְשַׁחֵם : וְנִתְפַּשׂ בְּשִׁלְמָה וְנִקְרְעָה : אֶת־הַדָּהָרִים תִּשְׁמַחֵם
 לְעִילָם : הַתְּשַׁבַּח אֲשֶׁה הָעוֹל אֲשֶׁר לָהּ עַבְדֵי אֱלֹהֵי הַשָּׁמַיְמָה וְאֲנֹכִי לֹא
 אֲשַׁפְּחֶהּ : וְנִמְלֹכוּ אֹתוֹ וְנִמְשַׁחֶהוּ : יְהוָה וְשִׁמְרֶהּ מִכָּל־רָע מֵעַתָּה זְעֵד
 עוֹלָם : לָקַח אֶת־פְּלִי־הַפֶּסֶה וְהַזָּהָב וְנִשְׁלַחֵם אֵלֶיךָ ² הַיּוֹשֵׁב בְּדַמְשִׁק :

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tseré is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tseré in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hithrik before suffixes, e. g. אֲלֵי־תִשְׁחַח *destroy not*, אֲלֵי־תִשְׁחִיחֵהוּ *destroy him* (or *it*) *not*.

Analyze and translate:—

רָקַעְלִי , רָקַעְלִי (2) , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי , רָקַעְלִי .
 רָקַעְלִי (3) , רָקַעְלִי (4) , רָקַעְלִי , רָקַעְלִי .

פָּשַׁטְתִּי אֶת־הַפְּתִיחַ אֵיכָכָה אֶלְבָּשְׁנָה רַחֲשִׁיתִי אֶת־הַרְגָלִים אֵיכָכָה
 אֶטְנַפֵּם : הַבְּדֵל וּבְדִילְנִי יְהוָה מִדָּעַם : עֲמֹד אֲנִי בַּגֶּרֶחַ אֶחְלִיעֵהוּ

וְאֶכְפָּרוּהוּ: וְנִשְׁבַּח בְּבִקְרָה וְנִשְׁלַחְתָּ: אָמַר אֱלֹהֵי־תְשׁוּבָתוֹתָי: כִּי בִרְבָכָה בּוֹ:
 רַחֲמִים יִהְיֶה לֹא נִשְׁחַתְּתָה וְלֹא יִשָּׁפַח אֶת־חַבְרֹתָי אֲשֶׁר יִשְׁבַע לָכֶם:
 מִזֶּה־אֲנִי־שׂ כִּי תִזְכְּרֶנּוּ וְכַבֹּד וְהִדָּר תַּעֲשֶׂרְתָּ: וְתִמְשִׁילֶהָ בְּכַל־הָאָרֶץ:
 לָקַח אֹתוֹ וַיִּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאֶתְחַבֵּד בְּיָמָיו הָאֵלֶּבֶת־שָׁ: וְלִבְשָׁהּ
 בְּנָדָיִם:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטְלִי *my killing* and נִי its object קָטְלֵנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטְלָהּ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטְלָכֶם, קָטְלָם, קָטְלָם, קָטְלֵנִי (2), קָטְלָהּ, קָטְלִי, קָטְלָהּ, קָטְלָהּ,
 קָטְלֵנִי (2), קָטְלוּ, קָטְלָהּ, קָטְלוּ, קָטְלוּ, קָטְלוּ, קָטְלוּ, קָטְלוּ.
¹ קָטְלִי (2), קָטְלָהּ, קָטְלֵנִי, קָטְלָכֶם, קָטְלָם, קָטְלָם, קָטְלוּ,
 קָטְלֵנִי (2), קָטְלָהּ, קָטְלֵהּ, קָטְלֵנִי (2), הִקְטִילָהּ, הִקְטִילָכֶם, הִקְטִילָהּ
 הִקְטִילִי, ² הִקְטִילֵנִי, הִקְטִילָהּ, הִקְטִילָהּ.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְךָ, אָמַרְךָ, שְׁלַחְנִי, שְׁלַחְנִי, שְׁלַחְנִי, שְׁלַחְנִי (2)
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי, שְׁמַרְנִי (2),
 שְׁמַרְךָ, שְׁמַרְךָ, שְׁמַרְךָ, שְׁמַרְךָ, שְׁמַרְךָ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בב וְנִקְדַּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה¹ בְּבִבְרָכְכֶם לִי: עָתָה
 נִבְדְּלֵנִי נָא יְיָ וְיִשְׂרָאֵל: אַתָּה דַּבַּרְתָּ אֶל־הַמְּקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אֲהָם: מִשְׁחֹהוּ כִּי־זָה הוּא: קַבְּלֵנִי מִן־הַגּוֹיִם: בְּקַבְּלֵנִי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדַּשְׁתִּי בָם וְנִדְעֵי הַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ: וַיִּבְדֵּל אֶהֱרֹץ לְהַקְדִּישׁוֹ לְהַקְטִיר לְפָנָי
 יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה* *a great stone*, *הָאֶבֶן הַגְּדוֹלָה* *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת* *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה* or *הַגְּדוֹלָה הָאֶבֶן* *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *אֲחֻיִּתְךָ הַקְּטָנָה מִמֶּנִּי* *thy sister young from thee*, i. e. *younger than thou*; *אֶגְדֵּל מִמֶּנִּי* *I will be greater than thou*

שְׂמִיִם הַדְּשִׁיִם¹ וְנֶאֱרָץ הַקְּדוֹשָׁה: גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים: וְהַפָּחַ
 בָּאֵר בְּשִׂדָה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלֵמָה הַקְּדוֹשָׁה: הַתְּאֵנִים הַטְּבוּיָה

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו באדום לפני מלך־מלך לישׂראל: את כל־המלכים האלה לכה: ² על־מה דבר יהוה ³ עלינו את כל־הרעה הגדולה הזאת: ויהנה השלף עליהם אבנים גדלות מן־השמים: הארץ השׁוֹבָה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן־העי:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article. § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם a place, but הָאָרוֹן מְקוֹם the place of the ark; אָרוֹן יְהוָה the ark (not an ark) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים a man of God, אִישׁ הָאֱלֹהִים the man of God.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא the great and dreadful day of Jehovah.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כָּנְפֵי הַפָּרֹזְבִים: אָרוֹן אֱלֹהֵי יִשְׂרָאֵל: אָרוֹן בְּרִית יְהוָה: כָּל כְּלֵי בַיִת הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: כֹּכְבֵי הַשָּׁמַיִם: הַיָּם לַיהוָה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: הַקָּל כָּל גִּעְקָב וְהַיָּדוֹם יְדֵי עָשׂוּ: תַּכְכְּבֹדֵי חַיַּת הַשָּׂדֶה: אֵתָהּ הַמַּלְכָּתִי עַל־עַם רַב בַּעֲפֹר הָאָרֶץ: וַיַּגְדֵּל הַמַּלְכָּה מִכָּל מַלְכֵי הָאָרֶץ: נָשָׁב דָּוִד בַּשָּׂדֶה פִּלְשִׁתִּים: וַיִּשְׁפָּחוּ אֶת־יְהוָה וַיִּמְבֹּר

אתם ביד מלך אדום: הלא טוב אבנה ופרפר נהרות המישק מפל¹ מיומי
 ישראל הלא ארחץ בהם וטהרתיו:

¹ 23. 1. אמנה קרי

² The construct of מִרְּ, a reduplication of the more usual form מִי

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחַר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרַי not אַחֲרֵי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ ¹ תִּשְׁמְעוּ וּבִי ² תִּדְבְּקוּן: אֵתָה אֶת־פְּרוּתֵי
 תִּשְׁמֹר אֵתָה וְזִרְעָה אֶתְרִיקָה: אֶפֶר תִּאֲבֹדוּן אֶת־פְּלִי־הַמְּקֻמָּת אֲשֶׁר
 עָבַדוּ-³שֵׁם הַגּוֹיִם אֲשֶׁר אִתָּם לְרִשִׁים אִתָּם אֶת־אֱלֹהֵיהֶם וְנִתְצַתָּם אֶת־
⁴ מִזְבְּחֵיהֶם וְשַׁבְּתָם אֶת־מִצְוֹתָם וְאֲשֵׁרֵיהֶם תִּשְׁרֹפִין כֹּאֲשֶׁר וְאֶבְדָּתָם אֶת־
 שָׁמֶם מִן־הַמְּקוֹם הַזֶּה: וְהָיָה אֲלֵכֶי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעָתָם
 כִּפְלִי־לִבְבָכֶם וּבְכִלְי־נַפְשָׁכֶם כִּי לֹא נָפַל דְּבַר אֶחָד מִכֹּל הַדְּבָרִים הַשְּׂבוֹיִים
 אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם ⁵ עֲלֵיכֶם:

¹ שְׁמַע may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 3.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁ or יָהֶם ..

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמַד (2), תִּעְמַדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּתְחַזְקֵי,
 יִחַזַּק, תִּתְחַזְּקֵה, תִּתְחַזְּקֵה, תִּתְחַזְּקֵה, אֶכַּל.
 תִּעְמַדוּ, תִּעְמַדוּ, תִּעְמַדוּ, תִּעְמַדוּ, תִּעְמַדוּ,
 נִעְמַדוּ, נִעְמַדוּ, נִעְמַדוּ, נִעְמַדוּ, נִעְמַדוּ,
 נִעְמַד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is **כִּי**, e. g. **יִהְיֶה כָּל־הַמַּיִם** *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מָקוֹם אֲשֶׁר** *the place which or where, etc.*

וַיִּבְרָךְ יְהוָה אֱלֹהֵיךָ לֵךְ אֲתָהְקַלְלָה לְבַרְכָּה כִּי אָחַבְהָ יְהוָה : הַשְּׁמֵשׁ
 נָהַפֵּה לְחֹשֶׁךְ וְהִזְרִיחַ לְדָם : וַיִּהְיֶיכוּ כָּל־הַמַּיִם לְדָם : אָלֶיךָ וּבוֹתֵי נֶגְבְּךָ
 אֲתִיְהִינָה : גְּזַבְתֶּם אֲתִיְהַיְהוּ וּנְגִזָּב אֶתְכֶם : וּנְמִטֶר עֲלֵיכֶם מִן הַשָּׁמַיִם
 וַיִּבְרָכְהָ אֲתִיְהַמֵּן : וַיֹּאמֶר אֱיִשֵׁהָ־אֱלֹהִים אֲלֵי־מַלְאָךְ לֹא אֶכֶל לָהֶם בְּמִקוֹם
 הַזֶּה : כָּל־עֲשׂוֹתֵי תַאמְרֵנָה יְהוָה מִי כְמוֹהָ : בְּמִקוֹם אֲשֶׁר־נֹאמַר לָהֶם
 לֹא־עֲשׂוּ אִתְּכֶם וַאֲמַר לָהֶם בְּנֵי אֱלֹהִי : וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ וַאֲמֵן כִּי
 הִבְרִיָּה אֲשֶׁר הִבְרָתָ לְעַבְדְּךָ הַיּוֹד אָבִי :

* רב-דף קרי

¹ The future followed by **כִּי** has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :-

קָטַל (2), קָטַלְתָּ, קָטַלְתִּי, קָטַלְתָּם, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתֶּם, קָטַלְתֵּם, קָטַלְתֶּם, קָטַלְתֵּם, קָטַלְתֶּם, קָטַלְתֵּם, קָטַלְתֶּם, קָטַלְתֵּם.

קָטַלְתָּ וּבַרְכָּה יְהוָה בְּאָרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֵיךָ נָתַן לָּךְ : בְּרָכִי נַפְשִׁי
 אֲתִיְהוּחִי אֶל־תְּשׁוּבַתִּי כְּלִי־נְמוּלִי : אֲבָרְכָה וְאֶנְדְּלָה שְׂמֵחָ וּבַבְּרָכָה מִבְּרָכִיָּה

וַתְּבָרְכֵנִי כֹּה כָּל גֹּיֵי הָאָרֶץ : וְדַעַתִּי אֶת אֲשֶׁר-תְּבָרֵךְ מִבְּרָכָה : וְעַתָּה
 בָּרֵךְ אֶת-דְּבֵרֵי עֲבָדֶיךָ וּמִבְּרָכְתֶּךָ יִבְרָךְ לְעוֹלָם : וְזָעַקוּ אֵלַי וְלֹא אֲשָׁמֵעַ
 אֲלֵיהֶם : וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו : אֲנִי שָׁנֵי מִן-דָּאָרְצָן : טַחְרֹנֵי אֶת-כָּל-
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כְּלָיו : וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-
 הָעָם : אָמַר אֲלֵיהֶם רַחֵם וְיִטְהַר :

18. LAMEDII GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת , שָׁלַח , שָׁלַחַ , אֲשַׁלַּח , נִשְׁלַח , נִשְׁלַחַ , שְׁלַח , וְשְׁלַיַח , הַשְׁלַחַ
 וְשְׁלַח , מִשְׁתַּלַּחַ , שְׁלַחְתָּ , שְׁלַחְתִּי , שְׁלַחְתֶּי , וְשְׁלַחְתֶּם .

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל : בִּבְקָר זָרַע אֶת-זֶרַעָה : אֶל-תִּרְגַּע שְׂמֹחַ
 אֶת-דְּלִי-הָעָם : מִרִּיזוּדַע מִחֶשֶׁב לְאָדָם : יָדַעַת פִּי יְהוָה שְׁלַחְנִי אֲלֵיכֶם :
 וַיֹּאמְרוּ אֵלָיו הִי יָדַעַת כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹנָיָה מֵעַל רֹאשֶׁהָ
 וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי : אֲתִי שְׁלַחְתָּ : תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ : אֶל-נָא
 תִּמְנַע מִהֲלֹךְ אֵלָי פִּי כִּבֹּד אֲכַבְדָּהּ מְאֹד : הֲלוֹךְ הִלְכוּ הַעֲצִיּוֹם לְמִשַׁח
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְנִיחַת מְלוֹכָה עֲלֵינוּ : אִזּוֹ תִּפְקַחְנָה עֵינֵי עֹרְרִים
 וְאִזְנֵי חֲרָשִׁים תִּפְתַּחְנָה : אֲקַרַע אֶת-הַמֶּלֶכָה מִבֵּית דָּוִד : קָרְעוּ לְבָבְכֶם
 וְאֶל-בְּנֵיכֶם :

מלכה קרי

¹ The plural of אָדוּף is often used, as it is here, in a singular sense.

² פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

³ חָרַשׁ is for חֲרָשׁ and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל .

אָגַשׁ , נָגַשׁ (2) , נָגַשְׁתָּ , גָּשַׁר , נָגַשְׁרָה , נָגַשְׁתָּ , תִּגְשָׁנָה , גָּשׁ , נָגַשׁ ,

נָגַשׁ , הָגֵשׁ (2) , מָגִישׁ , הִגְשִׁיתִם , נִגְשִׁי , הִגְשִׁוּ , אָגַשׁ , מָגַשׁ ,
 נָתַתְּ , תַּתְּ , הִגְשִׁיתִי , הִגְשִׁיתִי , הִגְשִׁיתִי , הִגְשִׁיתִי (2) ,
 נִגְשִׁיתִי , נִגְשִׁיתִי , נִגְשִׁיתִי (3) .

REMARK 35. The relative is often omitted as in English
 דָּבַשׁ הָאֲכַלְתָּ honey I gave thee to eat for honey which I
 gave, etc., § 88. 3.

נָתַתִּי בְּנֶדֶךָ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ : וְשָׂתָה
 יְהוָה קְדוֹנָא אֶת־נַפְשִׁי מִמְּנִי כִי טוֹב מוֹתִי מִחַיִּי : קְחוּ־מִסְרֵי וְאֶל־
 כַּסְףּ : שְׁמַנִּי וְקִטְרֹתַי נָתַתְּ לַפְּנֵיהֶם וְתַקַּחנִי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ
 וְדָבַשׁ הָאֲכַלְתָּךְ וּבְנִתְתִּיהוּ לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דְבַר קִטְןַּן וְגִדּוּל
 עַד־אֹרֶר הַבְּקָר : הַגִּיד נִגִּיד לְמֶלֶךְ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה : ¹ לָמָּה
 לֹא־הִגִּידָתָ לִּי כִי ² אֲשַׁתֶּךָ הוּא לָמָּה אֲמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֶתְּהָ לִּי
 לְאִשָּׁה : וְהִנֵּה לֹא־הִגִּידָ לִי הַחַשֵּׁי : נִפְלֵה־נָא בְּנֶדֶךָ יְהוָה כִּי־רַבִּים רַחֲמָיו
 וּבְנֶדֶךָ אָדָם אֶל־אִפְלָה :

רחמיו קרי

¹ לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other consonants.

² The construct of אֲשַׁתָּ is אֲשֵׁתָּ which, before suffixes, becomes אֲשִׁיתִי etc.
 See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַח , סָבַח , סָבַח (3) , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) .
 סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) .
 סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) .

סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) .
 סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction ׀ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבָקוּ then shall cleave to thee, etc.*

אֲבִרְיָה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ: אֲשֶׁר תֵּאָר יוֹאָר: לֹא תֵאָר אֶת־הָעַם
כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כָּל־
מִצְוֹתָיו וְדָבָקוּ בָהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אֶתָּה בְּעִיר וְאָרוּר אֶתָּה
בְּשָׂדֶה: וַיֹּאמֶר גְּלוּ אֲבָנִים גְּדֹלוֹת אֲלֵפֵי הַמַּעַרָה: גִּיל עַל־יְהוָה
הַרְפָּה: הַחַל לִטְהַר אֶת־יְהוּדָה מִיְּדֵה־אֲשֵׁרִים וַיִּנְתָּצוּ אֶת מִזְבְּחוֹת
הַבְּעָלִים וְהָאֲשֵׁרִים שִׁבְרָה וְהַיִּדֹק וְעֲצָמוֹת כְּהֵנִים שָׂרַף עַל־מִזְבְּחוֹתָם:
אִם מִזְרַע הַיְּהוּדִים מְרַדְּכִי אֲשֶׁר הַחֲלוֹת לִנְפֹל לְפָנָיו נִפְּלֵל תִּפּוֹל
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֹלָה בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ י יחיר *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַת, תִּשָּׁבַח, נִשְׁבַּח, נִשְׁבַּח, נִשְׁבַּח, נִשְׁבַּח,
יָשַׁב, הִישָׁב, הִישָׁבו, הִישָׁבו (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁ, אִיבֹשׁ, שָׁבַח,
שָׁבַחְכֶם, אוֹשִׁיבָהּ, יוֹשִׁיבוּם, הוֹשִׁיבֶיהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is used as usual; *inquire* אֵחָיָה אִם *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמֹר מִצְוֹתָיו אִם־לֹא *will thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*
his commandments or not?

הוֹנֵעַתֶם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּמִה הוֹנֵעַנוּ בְּאִמְרָתְכֶם אֵינָה
אֱלֹהֵי הַפִּי שֹׁפֵט: ¹ וְנִכְרַתְּ אֶת־גְּלִיתֵהוּרָה אֲשֶׁר הוֹלִיכָה יְהוָה אֶל־קִיָּה
בַּמִּדְבָּר ² לְדַעַת אֶת־אֲשֶׁר בְּלִבָּהּ הִתְשַׁמֵּר מִצֻּוֹתָיו אִם־לֹא: וְאָתָּה בְּנִי
נַע אֶת־אֱלֹהֵי ³ אָבִיךָ וְעַבְדֵהוּ: הֲעַי כִּי לֹא יַפְלֵ מִדְּבַר יְהוָה ⁴ אֶרְצָה
אֲשֶׁר־הִדְבַּר וְהוֹה עַל פִּית אֶהֱאֵב: תִּדַע כִּי אֵין כְּמִנִּי בְּגִלְתֵּהֶאֱרִין: לֹא
הוֹדַעְתָּ אֶת־עַבְדֵהוּ מִי נִשָּׁב עַל־פִּסָּא אֶדְוִי־הַמְּלָךְ אֶהְרִין: נִוְבְרָתֶם
וְנִשְׁלַחְתֶּם נִנְלְכוּ אֶל־אֶהְלִיחֶם: וְהוֹרִישׁ יְהוָה אֶת־גְּלִיתֵהוּנֹתֶם הָאֵלֶּה
מִלְּפָנֶיכֶם וִירָשְׁתֶּם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN · VAV AND AYIN YODII VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל :

קָם (2), קִים (2), קָמָה, קָמְנִי, תְּקִימִינָה (2), נְקִומָהֶם, קָוְמוֹי,
קָוְמוֹי, נְקִוֹם (2), נְקִוֹם, נְקִוְמָה, נְקִוְמָם, נְקִוְמוֹנִי, קָוְמוֹי (3),
קָוְמוֹתָם (2), תְּקִוְמוֹמְנָה (2), תְּקִוְמוֹמְנָה (2), מְקִוְמוֹם, קָוְמוֹי, קָוְמוֹי,
קָוְמוֹי, קָוְמוֹי, קָוְמוֹי.

הִקְיִמוּ, הִקְיִמוֹי, הִקְיִמוּ, יוֹקָם, הִקְיִמוֹתַי, תְּקָמְנָה, מְקָיִם, אֶקָיִם
תְּקָוְמוֹם, רָבִי, רִיבֹוֹתַי, רִיבֹוֹי, רִיב (3), רִיבֹוֹי (2), תְּקָוְמוֹתָו,
מְקָיְמָה, יְקָיְמָה, יְקָיְמֵנִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאַיִן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאַיִן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדַרְךָ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקַם וְלָלַךְ וְיִשָּׁב לְמִקְוֵמוֹ: אֵת יְבוֹנֵי חֵיָהּ תִּשְׁבֹּתֶיהָ לְקַדְמֹתָהּ: הִנֵּה אֲנֹכִי עִמָּךְ וְשִׁמְרֵתְךָ כָּל־כָּל ² אֲשֶׁר־תֵּלֵךְ וְהִשְׁבֹּתֶיהָ אֶל־הָאָדָמָה הַזֹּאת: וְנִשְׁלַחְתִּי אֶל־יְוֹשְׁבֵי הָעִיר לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וְנִקְרְבוּ יְמִירְדוֹד לְמוֹת: אֵלֶי ² אֲשֶׁר תֵּלְכוּ אֵלָיו וּבְאֲשֶׁר תֵּלְכוּ אֵלָיו עִמָּךְ עִמִּי וְאֶל־חֵיָהּ אֵלֶיהִי בְּאֲשֶׁר תָּמוּתִי אֲמִית וְשָׁם אֶקָּבֵר: אָנֹכִי תֵלֵךְ וּמֵאַיִן תָּבוֹא: וְעַתָּה הִפְרַכְתָּ הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָתֶיךָ לְאָדָמִי וְנִתְּנָה לְעַרְוִים הַמִּתְחַלְּסִים בְּרַגְלֵי אָדָמִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—

וּמָצָא, תִּמְצָאנָה (2), תִּמְצָאנָה (2), מִצְאָנִי, מִצְאָנָה, אִמְצָאֶהוּ, וּמְצָאֶהוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הֲגִנִי וְרָצִין אֶל־עַלְמֵי וַיֹּאמֶר הֲגִנִי בִּירְקָאֵת לִי וַיֹּאמֶר לֹא־דִקְרָאתִי שׁוּב שְׁלֵב וְלָלַךְ וַיִּשָּׁב: קִים קָרָא אֶל־עַלְמֵיָהּ: וַתֹּאמֶר אֶל־יְהוָה אֶל־תִּקְרָאֵהָ לִי גַעְמִי קְרָאנִי לִי מְרָא: וּמְלֵאתִי אֶת־הַפֶּתַח הַזֶּה כְּבוֹד: וְתִבְאֵהָ וְתִמְלֵאֵהָ אֶת־דַּרְוָקָתֶיהָ: הִזְרִי

מִים בָּאִים מִיַּדְּךָ אָדָם וְתַמְלֵא הָאָרֶץ אֶת־הַמֵּיִם : אֲנִי יִהְיֶה אֲשֶׁר
הוֹצֵאתִיךָ מֵאֶרֶץ כְּשָׁדִים¹ לָקַח אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי
: אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלַהּ in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלוּ , גָּלְתָהּ , גָּלִינוּ , גָּלוּ , גָּלוּ , גָּלוּ (2) , נְגַלְתָּהּ , תְּגַלֵּי , נְגַלְתָּם . גָּלִיתָ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , מְגַלְתָּהּ , מְגַלְתָּם , הִגְלִיתָ (2) , הִגְלִיתָ , הִגְלִיתָ , הִגְלִיתָ , הִגְלִיתָ , הִגְלִיתָ , הִגְלִיתָ .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־חֶדֶשׁ גִּלְדָּה וְנֹשֵׁב לְבֵיתוֹ פְּנֵי־מִוֹת בְּמִלְחָמָה :
הָאָמֵן וְנֹשֵׁב אֱלֹהִים עַל־הָאָרֶץ הַזֹּה הַשְּׂמִימִים וְשְׂמִי הַשְּׂמִימִים לֹא יִכְלָלֶנָּה
אֶף פִּי־הַצִּיּוֹן הַזֹּה אֲשֶׁר בְּנִיתִי : וַיְהִי כְּכֹלֹת שְׁלֹמֹה לְבַנֹּת אֶת־צִיּוֹן
יְהוָה¹ וַיִּנְרָא יְהוָה אֶל־שְׁלֹמֹה שָׁנִית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן
שָׁם הַיְוָד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרְד
מִמֶּנָּה² כִּי מוֹת תָּמוּת : אֲעֲשֶׂה אֹתָהּ לְגוֹי־גְדוֹל : וַעֲשֵׂה אֵת פְּלִאֲשֶׁר צִוִּיתָ
יְהוָה : לֹא נִעֲשְׂתָה תַחַת פְּלִי־הַשְּׂמִימִים כְּאֲשֶׁר נִעֲשְׂתָה בִירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֵׁה בָּנִים : הַמְּשִׁים אִישׁ : שְׁנָיִם אָנָשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֻנִּים : שְׁשֵׁה הַדְּשִׁים : שְׁשֵׁת יָמִים : שְׁנֵי קְעָרָיו : הַמְּשִׁה הַמְּלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הַקְּעָרִים : שֵׁשׁ כְּנָפֹסִים : עָרֹם שְׁתָּוִם : שְׁתָּוִם נָשִׁים : עָרֹם אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁנָיִם : שְׁנָיִם הַרְּכִים : בֶּן־שְׁמֹנֶת יָמִים : בְּתִיתָשִׁים שָׁנָה : בֶּן־שְׁשֵׁים שָׁנָה דָּוִד בְּמַלְכוֹ : הוּא וְשֵׁתִי בְּנֹתָיו : שְׁלֹשָׁה אֲלָה בְּנֵי־נֹחַ : שְׁנַיִם עָשָׂר אָנָשִׁים : שְׁתַּיִם עֲשָׂרָה הָאֲבָנִים הָאֵלֶּה : שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה : שְׁנָיִם וְעֶשְׂרִים אֲלָף שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתָם : בְּשֵׁנַת שְׁתַּיִם בַּחֹדֶשׁ הַשְּׁנַיִ בְּיוֹם אֶחָד לַחֹדֶשׁ : בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַחֲשִׁיעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַבִּיעִי בְּהַמְּשִׁה לַחֹדֶשׁ : בְּשֵׁנָה הַחֲשִׁיעִיָּה לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ : בְּיוֹם עֲשָׂרִים וְאַרְבָּעָה לְעֶשְׂתֵּי עָשָׂר הַחֹדֶשׁ : וּנְתַתֶּם הַמִּישִׁית לְפָרְעָה : רַבִּיעִית הַיּוֹם : שְׁלִישִׁית הַשָּׁקֶל : עֲשׂוֹרַת הָאֶפֶה :

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה וַיַּגְדֵּב אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁבּוּ הַיָּמִים : וַיִּסְכְּרוּ מַעֲיָנֹת הַיָּם וַיֵּאָרְבַּת הַשָּׁמַיִם וַיִּפְלֹא הַגִּשְׁמִים מִן־הַשָּׁמַיִם : וַיִּשְׁבּוּ הַיָּמִים מֵעַל הָאָרֶץ הַלֵּוֶה וְשׁוֹב וַיִּחְסְרוּ הַיָּמִים מִקֶּצֶה הַיָּמִים וַיֵּמָּאֵת יוֹם : וַתִּנְחַח הַתְּבֹה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַרִי אֲרָרַט : וַהַיָּמִים חָלוּ הַלֵּוֶה וַחֲסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאֶחָד לַחֹדֶשׁ נִרְאָה רֵאשִׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתְּבֹה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא וַיֵּצֵא נֹשֵׂא וְשׁוֹב עַד־יִבֹּשֶׁת הַיָּמִים מֵעַל הָאָרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לְרֵאוֹת הַקָּלִי הַיָּמִים מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאָה חַיִּלָּה מָנוּחַ לְכַרְיֹנָהּ וַתָּשָׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח נָדוּ וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֹה :

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. 8

- 1 וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְבֵשָׁה לֹהֵט
 2 רֵבֵחַ וְהַיָּם וְהַיָּבֵשָׁה עֲלִפְפֹנִי הָיִים וְיָרִית אֱלֹהִים מִרְחַפֵּת עֲלִפְפֹנֵי הַיָּמִים: וַיֹּאמֶר
 3 אֱלֹהִים וְהָי אֹר וְהָיָאֹר: וַנִּרְא אֱלֹהִים אֶת־הָאֹר כִּרְטֹב וַיִּבְרָא
 4 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לַיָּלָה
 5 לַיָּלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים וְהָי
 6 רְקִיעַ בְּתוֹךְ הַיָּמִים וְהָי מַבְדִּיל בֵּין מַיִם לְמַיִם: וַנַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 7 וַיִּבְרָא בֵּין הַיָּמִים אֲשֶׁר מִתַּחַת לְרִקְיעַ וּבֵין הַיָּמִים אֲשֶׁר מֵעַל לְרִקְיעַ
 8 וַיְהִי־יָמִים: וַיִּקְרָא אֱלֹהִים לְרִקְיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
 9 פ וַיֹּאמֶר אֱלֹהִים וְקִי הַיָּמִים מִתַּחַת הַשָּׁמַיִם אֱלִמְקִים אֶחָד
 10 וַתִּרְאָה הַנִּבְשָׁה וַיְהִי־יָמִים: וַיִּקְרָא אֱלֹהִים לַנִּבְשָׁה אָרֶץ וּלְמַקְנֵה הַיָּמִים
 11 קָרָא וַיִּמֵּן וַנִּרְא אֱלֹהִים כִּרְטֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 12 דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי עֵץ לְמִינֵי אֲשֶׁר זָרַע לְמִינֵהוּ
 13 עַל־הָאָרֶץ וַיְהִי־יָמִים: וַתִּצְא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ
 14 וַיִּצֵן עֵשֶׂב־סִפְרֵי אֲשֶׁר זָרַע־בָּהּ לְמִינֵהוּ וַנִּרְא אֱלֹהִים כִּרְטֹב: וַיְהִי־עֶרֶב
 15 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים וְהָי מְאֹרֶת בְּרִקְיעַ
 16 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּמִים וּבֵין הַלַּיְלָה וְהָי לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים
 17 וּלְסִגְמוֹת: וְהָי לְמְאֹרֹת הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־יָמִים:
 18 וַנַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹרֶת הַגָּדֹל לְמַמְשֶׁלֶת
 19 הַיָּלִים וְאֶת־הַמְּאֹרֶת הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַיָּקִיבִים: וַיִּתֵּן
 20 אֹתָם אֱלֹהִים בְּרִקְיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בְּנוֹם וּבַלַּיְלָה
 21 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַנִּרְא אֱלֹהִים כִּרְטֹב: וַיְהִי־עֶרֶב
 22 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשַׂדְּנֵי הַיָּמִים שָׂרָץ
 23 נֶפֶשׁ חַיָּה וְלֵיף וְעֹפֹת עַל־הָאָרֶץ עֲלִפְפֹנֵי רִקְיעַ הַשָּׁמַיִם: וַיִּבְרָא
 24 אֱלֹהִים אֶת־הַחַיָּוִת הַגְּדֹלִים וְאֵת פְּלִינְפֹשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר
 25 שָׂרָעֵי הַיָּמִים לְמִינֵיהֶם וְאֵת פְּלִינְפֹשׁ קָנָף לְמִינֵהוּ וַנִּרְא אֱלֹהִים כִּרְטֹב:
 26 וַיִּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמִלְּאוּ אֶת־הַיָּמִים בְּנֵפִשׁוֹם

- 23 והעוף נרב בארץ: ויהי ערב ויהי בקר ויום השישי: פ ונאמר
 24 אלהים תוצא הארץ נפש חיה למינה בהמה ונמש ויהי הארץ
 למינה ויהי כן: ונפש אלהים איתתת הארץ למינה ואתהבהמה
 25 למינה ואת כלרמיט האדמה למינה ונרא אלהים כר טוב: ונאמר
 26 אלהים נעשה אדם בצלמנו כדמותנו ונרדו בדגת הים ובעוף
 השמים ובהמה ובכל הארץ ובכל הרמש הרמש עליהארץ: ונברא
 27 אלהים, איתהאדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 28 ברא אדם: ונברא אדם אלהים ונאמר להם אלהים פרו ורבו
 ומלאו אתהארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל האדמה
 הרמשות עליהארץ: ונאמר אלהים הנה נתתי לכם את כל עשב
 29 זרע זרע אשר על פני כל הארץ ואת כל העץ אשר על פני הארץ
 זרע לכם והנה לאכלה: וכל העץ והכל העץ השמים והכל,
 30 רמש עליהארץ אשר על פני הארץ עשב לאכלה ויהי כן:
 31 וברא אלהים את כל אשר עשה והיה טוב מאד ויהי ערב ויהי
 בקר יום השישי: פ

CHAPTER II. ב

- 2 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי
 3 מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:
 4 ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל
 5 מלאכתו אשר ברא אלהים לעשות: פ אלה תזכרות השמים
 6 והארץ והצבאם ביום עשות יהוה אלהים ארץ ושמים: וכל שיה
 7 השנה טרם יהיה בארץ וכל עשב הטרם טרם ואמה כי לא המטר
 8 יהיה אלהים עליהארץ ואדם אין לעבד איתהאדמה: ואד געלה
 9 מדהארץ והשקה את כל פני האדמה: וליצר יהיה אלהים את
 10 האדם עפר מדהאדמה ונפח באפיו נשמת חיים ויהי האדם
 11 לגפש חיה: וישע יהוה אלהים הן בעדן מקדם ונשם שם את
 12 האדם אשר נצר: ונאמה יהוה אלהים מדהאדמה פליען נחמד
 למראה וטוב למאכל וצן החיים בתוה הן ולין חקעת טיב ורע:
 ונהל יצא מלחן להשקות אתההן ומשם יפדו והנה לארבעה
 נאשים: שם האחד פישון היא הסבב את כל הארץ התוילה
 אשר שם החבב: והבב הארץ ההיא טיב שם הגולה ואבן השהם:

- 13 וְשִׁחַתְתֶּהָּ תִשְׂרֹף בְּיַד הַיָּדוֹן וְהָיָה הַסִּיבֹב אֶת כָּל־אֶרֶץ כְּנָעַן וְשִׁחַתְתֶּהָּ
14 הַשְּׂלִישִׁי הַתְּקַל הוּא הַחֶלֶק קְדֻמָּה אֲשֶׁר וְהַיָּדוֹן הַרְבִּיעִי הוּא פְּרֹחַ
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּנִדְעָדָן לְעַבְדָּהּ וּלְשִׁמְרָהּ
16 וַיִּצְוּ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל וּמִעֵץ
17 הַדַּעַת טִיב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מֵמוֹת מוֹת תָּמוּת
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טִיב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵצַר
19 כְּנִדְעָדָן וַיַּעַר יְהוָה אֱלֹהִים מִדְּהָאָדָמָה כְּלִי־חַיָּה הַשְּׂדֵה וְהָיָה כְּלִי־חַיָּה
הַשָּׂמַיִם וַיִּבְאֵל אֶל־הָאָדָם לְרֵאִית מוֹדֵי־קְרָאֵלּוֹ וְכָל־אֲשֶׁר וּקְרָאֵלּוֹ הָאָדָם
כ גִּפְשׁ חַיָּה הוּא שָׂמַיִם וַיִּקְרָא הָאָדָם שְׂמֹת לְכָל־חַיַּת־הַבְּהֵמָה וּלְכָל־חַיַּת־הַשָּׂמַיִם
21 הַשָּׂמַיִם וּלְכָל־חַיַּת־הַשְּׂדֵה וּלְאָדָם לֵאמֹר עֵצַר כְּנִדְעָדָן וַיִּשְׁלַח יְהוָה
אֱלֹהִים וַתִּדְבַּח עַל־הָאָדָם וַיַּיָּדוֹן וַיִּקַּח אֶת־הַתְּבַל מִצִּלְעֹתָיו וַיַּעַר בְּשֹׁר
22 תְּהַתְּחָהּ וַיַּיָּדוֹן יְהוָה אֱלֹהִים וַאֲרֵי־הַצֶּלַע אֲרֵר־לָקַח מִדְּהָאָדָם לְאִשָּׁה
23 וַיִּבְרָא אֶל־הָאָדָם וַיֹּאמֶר הָאָדָם זֹאת הִפְעִים עִיַם מִעֲצָמִי וּבִשֹׁר
24 מִבְּשָׂרִי לָחַיִת וַקְרָא אִשָּׁה כִּי בָאִישׁ לְקַדְדָהּ־זֹאת וְעַד־כֵּן נִעֲזֵב־אִישׁ
כז אֶת־אִבְדּוֹ וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד וַיִּהְיוּ שְׁנֵיהֶם
עַרְוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַכְשִׁיבוּ

CHAPTER III. 3

- א וְהַתְּחַשׁ הַיָּדוֹן עֲלוֹם מִכָּל חַיַּת־הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
ב אֶל־הָאִשָּׁה אַתְּ עֲרֵאֲמֶר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן וַתֹּאמֶר
ג הָאִשָּׁה אֶל־הַתְּחַשׁ מִשָּׂרִי עֵץ־הַגָּן אָכַל וּמִפְרֵי הָעֵץ אֲשֶׁר בְּתוֹד־הַגָּן
ד אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעִי בּוֹ פֶּן־תָּמוּתוּן וַיֹּאמֶר
ה הַתְּחַשׁ אֶל־הָאִשָּׁה לֹא־מִיִּת תִּמְתִּין כִּי יִדְעַ אֱלֹהִים כִּי כִּיִּם אָכַלְכֶם
ו מִמֶּנּוּ וַיִּשְׁתַּחֲוֶי עַרְוֹכֶם וְהָיִיתֶם בְּאֵלֹהִים לְדַעַי טִיב וְרָע וַתִּרְאֵ הָאִשָּׁה
כִּי טִיב חֵלֶץ לְמַאֲלָל וְכִי תֹאדְדָהּ־הוּא לְעִינֵיהֶם וַתִּחַמַּד הָעֵץ לְחַטֹּל
ז וַתִּקַּח מִפְרֵיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ וַתִּפְקַחְהָ עֵינֵי
שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרוּמִם הֵם וַיִּתְּפְרוּ עֲלֵה הָאִנָּה וַיַּעֲשֶׂה לָהֶם חִלְתָּת
ח וַיִּשְׁמְעֵי אֲדִלְקִיל יְהוָה אֱלֹהִים מִדְּחַלְקָהּ בָּגַן לְרִיחַ הַיּוֹם וַיִּתְחַבֵּא
ט הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹד עֵץ הַגָּן וַיִּקְרָא יְהוָה
- אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לּוֹ אַתָּה וַיֹּאמֶר אֶת־קִלְהָ שְׁמִעְתִּי בָּגַן
11 וְאִנָּה פִּרְעִילִים אֲנִי וְאִתְּבֹא וַיֹּאמֶר מִי הַיָּדוֹן לָהּ כִּי עִירָם אִתָּה
12 תִּמְדְדָהּ־אֲשֶׁר אֲמִיתִיהָ לְבִלְתִּי אֶכְלֵ־מִמֶּנּוּ אָכַלְתָּ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמלי הוא נתתה לי מן העץ ואכל: ויאמר
 יהוה אלהים לאשה מהנאת עשית ונתאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים. אליהנחש כי עשית זאת ארור אתה
 נבלהבהמה ומכל חית השדה עלהונתך הלה ועפר תאכל כל ימי
 חייך: ואיבה. אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 הוא ושיפתו לאש ואתה תשיגנו עקב: ם אליהאשה אמר
 הרבה ארבה עצבונך והרבה בעצב תלדו בנים ואל-אישך תשוקהך
 16 והוא ומשליבך: ם ולאתם אמר כי שמעת לקול אשתה ונתאכל
 מן העץ אשר צויתיה לאמר לא האכל ממנו אדומה האדמה
 17 בעבורך בעצבון תאכלנה כל ימי חייך: וקוץ ודבב תצמיח לך
 18 ואכלת אד-עשב השדה: בזאת אצרה תאכל לחם עד שובה אל-
 19 האדמה כי ממנה לפרת פרי-עפר אתה ואל-עפר תשוב: ויקרא
 20 האדם שם אשתו חיה כי הוא היתה אם כל-חיי: ונשׁ יהוה
 21 אלהים לאדם ולאשתו פתחת עיר ונלפשים: פ ויאמר
 22 יהוה אלהים הן האדם הוה כאחד מפניו לדעת טוב ורע ועתה
 23 פדושלת ידו ולקח גם מעין החיים ואכל וחי לעלם: ונשלהו
 24 יהוה אלהים מגדעון לגבל אתהאדמה אשר לקח משם: ויגרש
 אתהאדם ונשפו מקדם לגדעון אתהכרבים ואת להט החרב
 המתהפכת לשמר את-הרף עין החיים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghesb after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–25.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night 'to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לְכֶם lit. *a brother is to you*; *He has no son* בֶּן לֹא לֵי אֵין lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc. and fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m. and f.*) wast bereaved. We were bereaved. Ye (*m. and f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb הָיָן לוֹ אֱלֹהִים *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַח** with their significations.

Translate:—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of פָּגַד and שָׁבַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*)
Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **שָׁחַח**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **קָטַל**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **שָׁחַט** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of לָמַת with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) will keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of $\cdot\text{שׁוּב}$ with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil!

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of **קָטַל** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. **הִנְנִי**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns **דְבַר** *word* and **נֶפֶשׁ** *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darknes shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten. What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb כָּפַר has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of כָּפַר .

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*) Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (כֶּסֶף) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us The God of Israel is thy Redeemer.

18. LAMEDII GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בְּ) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate:—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He swears to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** to *surround*, and the Piel of **הִצִּיב** to *excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*pret.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODII VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate :—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of סָׁפַר to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I sware to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of הִגִּיד .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמָּשָׁה מִן הַסּוּסִים *five of the horses*, not הַמָּשָׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, §.67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infn.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*?
Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּאַ) <i>to perish. P. to destroy</i>	אַיִּי adv. (suf. אֵיךְ) <i>where?</i>
אָבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אָד n. m. <i>mist, vapor</i>	אֵינֶה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵינֶכֶה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵין adv. <i>where?</i> only after מֵן, מֵאֵין <i>whence?</i>
אֶרְצָמָה n. f. <i>ground, land</i>	אֵיפָה n. f. <i>ephah</i>
אֶדְוָי n. m. <i>Lord</i>	אִישׁ n. m. (אַנְשִׁים) <i>man, husband, each</i>
אָהַב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּאַ) <i>to eat. H. to cause to eat</i>
אָהֵל n. m. (אַהֲלִים) <i>tent</i>	אֵל adv. <i>not</i>
אָהֲרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אָוֵר v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵלַי prep. <i>to, unto, respecting</i>
אֹרֶךְ n. m. <i>light</i>	אֵלֶּה see זֶה
אֹרֶר n. <i>Ur</i>	אֵלֶּיהָ commonly in the pl.
אוֹת n. m. f. (וֹת) <i>sign</i>	אֵלֶּיהֶם n. m. <i>God</i>
אָז adv. <i>then</i>	אֵלְעָזָר n. m. <i>Elcazar</i>
אָזֶן n. f. (אָזְנוֹת) <i>ear</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אִם conj. <i>if, in a disjunctive question or</i>
אָחָב n. m. <i>Ahab</i>	אִמֵּן v. N. <i>to be verified, found true</i>
אָחַד adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

- אִמְנָה n. *Amanah*
אִמְנָם adv. *truly, indeed*
אָמַר v. K. (פָּא) *to say*. N. *to be said*
אָנָּה adv. *whither?*
אָנוּשׁ n. m. *man*
אָנִי, אָנֹכִי pron. *I*
אָף n. m. (אֲפִים) *nostril, face*
אָף אָף conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*
אָפֶר n. m. *ashes*
אָרְבֵּה n. f. *lattice, window*
אָרְבַּע num. *four*
אָרְבָּעִים num. *forty*
אָרוֹן n. m. f. *ark*
אָרֶץ n. m. f. (וְהָ) *earth, land*
אָרַר v. K. P. *to curse*. N. *Ho. to be cursed*
אָרָרַט n. *Ararat*
אֵשׁ n. m. f. *fire*
אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*
אֲשֶׁר pron. *who, which; conj. that, because; כִּי אֲשֶׁר as*
אִשְׁתָּה n. f. (ים. and וְהָ) *pillar*
אֵת sign of the definite object
אֵת prep. *with*
אָתָּה m., אַתְּ f. pron. *thou*
בְּ prep. *in, into, at, with*
בְּאֵר n. f. *a well*
בְּגָד n. m. *garment, pl. clothes*
בֵּר n. m. *separation; in his separation, i. e. alone*
בָּרַל v. H. *to separate, divide*. N. *to be separated*
בְּדִלְחָה n. *bdellium*
בְּהֵי n. m. *emptiness*
בְּהֵמָה n. f. *beast, cattle*
בֹּאֵ v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*
בֵּין prep. *between*
בֵּית n. m. (בְּתִים) *house*
בְּלֹאֵי adv. *not, used with the infinitive*
בֶּן n. m. (בְּנִים) *son*
בָּנָה v. K. *to build*
בְּגִבּוֹר prep. *on account of*
בַּעַל n. m. *Baal, lord*
בֹּקֶר n. m. *morning*
בָּרָא v. K. *to create*. N. *to be created*
בָּרָד n. m. *hail*
בְּרִית n. f. *covenant*
בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*
בְּרִכָּה n. f. *a blessing*
בָּשָׂר n. m. *flesh*
בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*
בְּתוּלָה n. f. *virgin*
נָאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*
 גָּדוֹל adj. *great, large*
 גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*
 גִּחְוֹן n. m. *belly*
 גִּיחוֹן n. *Gihon*
 גָּלַל v. K. *to roll*
 גַּם conj. *also, even*
 גְּמוּלָה n. m. *benefit*
 גֶּן n. m. (גַּנְיִים) *garden*
 גָּרַשׁ v. K. P. *to drive out*
 גֹּשֶׁם n. m. *violent rain, shower*

גָּבַע (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*
 דָּבָר n. m. *word*
 דְּבַשׁ n. m. *honey*
 דָּגָה n. f. *fish*
 דָּוִד n. m. *David*
 דֶּלֶת n. f. (דְּלָתַיִם) *door*
 דָּם n. m. *blood*
 דְּמוּת n. f. *likeness*
 דַּמָּשְׁקַיִם n. *Damascus*
 דָּקַק v. K. H. *to crush, pulverize*
 דַּרְדָּר n. m. *thistle*
 דֶּרֶךְ n. m. f. *way*
 דָּשָׂא v. K. *to spring up, said of grass.* H. *to causetc spring up, bring forth grass*
 דֶּשֶׁא n. m. *grass*

הֵיאָרְתִּי art. *the*

הָאֵשׁ asks a question.

הַמְּדָר n. m. *majesty*

הִיאָרְתִּי m. היאָרְתִּי, הִיאָרְתִּי f. pron. *he. she, it, that*

הִדְרָה n. m. *splendor*

הִלָּךְ v. K. *to be*

הִלָּךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הִנֵּה int. (הִנְיָרִי) *lo! behold!*

הִנְיָרִי adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הַרְיִים, const הַרְיָה) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאתָּה f. אֵלֶּה, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זָיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זָעָה n. f. (זַעַתָּה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*
 חֲגוּרָה n. f. *apron*
 חֲדָקֶל n. *Hiddekel, Tigris*
 חֲדָשׁ adj. *new*
 חֲדָשׁ n. m. *month*
 חֲחִילָה n. *Havilah*
 חֲזָק v. K. (fut. a) *to be strong*
 חַי adj. (חַיָּה) *living, alive*
 חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*
 חַיִּי v. K. *to live*
 חַיִּים n. m. pl. *life*
 חַלּוֹן n. m. f. *window*
 חָלַל v. H. *to begin*
 חָלַצׁ v. P. *to deliver*
 חָמַד v. K. P. *to desire*. N. *to be desired*
 חַמִּישִׁי num. *fifth*
 חַמָּן n. m. *Haman*
 חַמְשִׁים num. *fifty*
 חֶסֶד n. m. *kindness, mercy*
 חָסַר v. K. *to be diminished, to fail*
 חֲצִי n. m. (חֲצִי) *half*
 חֶרֶב n. f. *sword*
 חֵרֶשׁ adj. (חֵרְשִׁים) *deaf*
 חֹשֶׁךְ n. m. *darkness*
 טָהוֹר adj. *clean, pure*
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*
 טוֹב adj. *good*
 טָנָה v. P. *to soil, defile*
 טָרַם adv. *not yet, before*
 רָבַשׁ v. K. (inf. const. רָבֶשׁה) *to be dry*
 רָבֶשׁה adj. f. *dry land*
 רָגַע v. K. *to be weary*. P. H. *to weary, to cause to toil*
 יָד n. f. *hand*
 יָדַע v. K. *to know*. H. *to cause to know, let know*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *Jew*
 יְהוָה n. m. *Jehovah*
 יוֹם n. m. (יָמִים) *day*
 יוֹנָה n. f. (יָם) *dove*
 יוֹסֵף n. m. *Joseph*
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*
 יָלַדׁ see יָלַדׁ
 יָם n. m. (יָמִים) *sea*
 יַעֲקֹב n. m. *Jacob*
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*
 יָצַק v. K. *to pour*
 יָצַר v. K. (fut. יַצְרֶה) *to form*
 יָרָא v. K. (fut. יִירָא) *to fear*
 יָרַד v. K. *to go down, descend*
 יְרוּשָׁלַם n. *Jerusalem*
 יָרֵחַ n. m. *moon*
 יְרִיחוֹ n. *Jericho*

לִרְקָק n. m. *greenness*
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*
 יִשְׂרָאֵל n. m. *Israel*
 יָשַׁב v. K. *to sit, dwell, inhabit*
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*
 יִשׁוּעַ n. m. *salvation*
 כִּי prep. *according to, as, like*
 כָּבֵד K. (fut. א) *to be heavy.*
 P. *to honor.* N. *to be honored*
 כְּבוֹד n. m. *honor, glory*
 כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*
 כֹּה adv. *thus, so*
 כֹּהֵן n. m. *priest*
 כּוֹכַב n. m. *star*
 כּוֹל v. P. (פְּלוֹל) *to contain*
 כּוּשׁ n. m. *Cush*
 כִּי conj. *for, because, that;*
after a negative but
 כָּל n. m. (suf. כָּלּוּ) *all, every, the whole*
 כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*
 כָּלָה v. K. *to come to an end.*
 P. *to complete, finish.* Pu. *to be finished*
 כֵּלִי n. m. (כְּלִים) *vessel, article*
 כֵּן adv. *so.* עַל כֵּן *therefore*
 כַּנְּף n. f. *wing*
 כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*
 כְּרוּב n. m. *cherub*
 כָּרַח v. K. *to cut, cut off, make a covenant.* II. *to cut off.*
 Ho. *to be cut off*
 כַּשְׁדִּים n. m. pl. *Chaldees*
 כַּתְּנֵת n. f. (pl. כַּתְּנוֹת, const כַּתְּנוֹת) *tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לֵב n. m. (לְבוֹת) *heart*
 לֵבָב n. m. (וֹת) *heart*
 לָבַשׁ or לָבַשׁ v. K. (fut. א) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*
 לֶהֱטֵא n. m. *flame*
 לֶחֶם n. m. f. *bread*
 לַיְלָה n. m. (לַיְלָה) § 48. 2, pl. וֵית) *night*
 לִיּוֹן v. K. *to lodge*
 לַפְּנֵי see פְּנִים
 לָבַד v. K. *to capture*
 לָקַח v. K. *to take.* N. Pu. *to be taken*
 מְאֹד adv. *very*
 מֵאָה num. *hundred*
 מְאוֹר n. m. (ים, and וֹת) *light, luminary*
 מְאֹכֵל n. m. *food*

- מִדְּבָר n. m. *wilderness*
 מַה pron. *what? whatever;*
 לְמַה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (יָוֵה) *altar*
 מִשָּׁה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מְטֵר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֵאכָה n. f. (const. מְלֵאכֹת).
 suf. (מְלֵאכְתוֹ) *work*
 מְלַחְמָה n. f. *war, fighting*
 מְלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מְלִיךָ n. m. *king*
 מְלֻכָּה n. f. *queen*
 מְלֻכּוּת n. f. (§ 9. 7) *kingdom*
 מְמַלְכָּה n. f. (const. מְמַלְכֹת)
 kingdom
 מְמַשְׁלָה n. f. (const. מְמַשְׁלֹת)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם ל *on the east of*
- מְנוּחָה n. m. *rest*
 מָנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְנַעַת n. *a little*
 מְנַעַת H. *to make small or few*
 מְעַיֵן n. m. (יָם. and יוֹם)
 fountain
 מְעַל adv. *above*
 מְעֻרָה n. f. (const. מְעֻרוֹת) *cave*
 מָצָא v. K. *to find*
 מְצֻבָּה n. f. *statue*
 מְצֻוָּה n. f. *commandment*
 מְקַנָּה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (יָוֵה) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרֻאָה n. m. *sight, appear-*
 ance
 מְרֻדְבָּר n. m. *Mordecai*
 מְשַׁח v. K. *to anoint*
 מְשָׁכֵן n. m. *tabernacle, dwell-*
 ing
 מְשַׁל v. K. *to rule, with אַ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
- נָא particle of entreaty, *now,*
 pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 לְנֶגֶד prep. *before, in the pres-*
 ence of. over against; כְּנֶגֶד
 corresponding to, a coun-
 terpart

- נָגַע** v. K. *to touch*, with **בְּ** before its object
נָגַשׁ v. K. N. *to approach*
נָהָר n. m. (ים. and וַת) *river*
נָחַת v. K. *to rest*. H. (הַיָּחַת or הַיָּחַת) *to cause to rest, put, place*
נֹחַ n. m. *Noah*
נָחָשׁ n. m. *serpent*
נָטַע v. K. *to plant*
נַעֲמִי n. f. *Naomi (sweet)*
נָעַר n. m. *young man*
נָפַח v. K. *to breathe, blow*
נָפַל v. K. *to fall, fail*
נַפְשׁ n. m. f. (ים. and וַת) *soul, life*
נַקְבָּה n. f. *female*
נָשָׂא v. H. *to deceive*
נָשִׂים see **אִשָּׁה**
נְשָׁמָה n. f. *breath*
נָחַץ v. P. *to demolish*
נָתַן v. K. *to give, put*. N. Ho. *to be given*
סָבַב v. K. *to surround*
סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*
סָגַר v. N. *to be shut, stopped*
סֶלַע n. m. *rock*
סָפַר v. P. *to recount, tell*
עָבַד v. K. *to serve, till*
עָבָד n. m. *servant*
עָבַר v. K. *to pass*. H. *to cause to pass*
עַד prep. *unto, until*
עֲדָה n. f. *company, assembly*
עֵדֶן n. *Eden*
עוֹד adv. *yet, besides*
עוֹלָל n. m. *suckling, babe*
עוֹלָם n. m. *eternity*; **לְעוֹלָם** *forever*
עוֹף n. m. *fowl, birds*
עוֹף v. K. P. *to fly*
עוֹר adj. *blind*
עוֹר n. m. (וַת) *skin*
עָזַב v. K. *to leave, forsake*
עֲזָר n. m. *help*
עָטַר v. P. *to crown*
עֵי n. (with art.) *Ai*
עֵינַן n. f. (עֵינַיִם) *eye*
עִיר n. f. (עָרִים) *city*
עִרְוָה n. m. (עִרְוָה) *nakedness, naked*
עַל prep. *upon, over, concerning*
עָלָה v. K. *to go up*. H. *to bring up, offer*
עֶלֶה n. m. *leaf*
עֹלָה n. f. *burnt-offering*
עֲלִי n. m. *E'i*
עָלָם see **עוֹלָם**
עַם n. m. (עַמִּים) *people*
עִם prep. (עִמִּי or עִמָּדִי) *with*
עָמַד v. K. *to stand*
עָפָר n. m. (וַת) *dust*

- צֵדָה n. m. *tree*, and collectively *trees*
 עֲצָב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֲצָם n. f. (ים. and וְתָה) *bone*
 עֲקָב n. m. (const. עֲקָב, pl. ים. and וְתָה) *heel*
 עֶרֶב n. m. f. (וְתָה) *evening*
 עֹרָב n. m. *raven*
 עָרוֹם adj. (עֲרֹמָה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׁב n. m. (וְתָה) *herb*
 עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
 עֵשָׂו n. m. *Esau*
 עֶשְׂרִים n. m. *decade, ten*
 עֶשְׂרִי num. *tenth*
 עֵת n. m. f. (עֵתִים) *time in the sense of duration*
 עַתָּה adv. *now*
 פֶּה n. m. (const. פִּי) *mouth*
 פִּישׁוֹן n. *Pison*
 פְּלִשְׁתִּים n. m. pl. *the Philistines*
 פֶּרַי conj. *lest, that not*
 פָּנִים n. m. pl. *face; לְפָנַי or עֲלֵי־פָנַי before, in the presence of*
 פְּעַם n. m. f. *time in the sense of repetition*
 פָּתַח v. K. *to open the eyes.* N. *to be opened*
 פָּדָה v. K. P. H. *to separate, part.* N. Pu. *to be parted*
 פָּרָה v. K. *to be fruitful*
 פְּרִי n. m. *fruit*
 פַּרְעֹה n. m. *Pharaoh*
 פַּרְפָּר n. *Pharpar*
 פְּרָת n. *Euphrates*
 פָּשַׁט v. K. *to take off clothes*
 פָּתַח v. K. *to open.* N. *to be opened*
 צָבָא n. m. (ים. and וְתָה) *host*
 צָדִיק n. m. *righteousness*
 צָוָה v. P. *to command*
 צִיּוֹן n. f. *Zion*
 צֶלֶם n. m. *image*
 צַלְע n. f. (const. צַלְע, pl. ים. and וְתָה) *side, rib*
 צָמַח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
 צָעָקָה n. f. *cry*
 צָרָה n. f. (צָרָת) *trouble*
 קָבַל v. P. *to receive, accept*
 קָבַץ v. P. *to gather.* N. *to be gathered*
 קָבַר v. K. *to bury.* N. *to be buried*
 קָדָם n. m. *east*
 קִדְמָה n. f. *former state*
 קִדְמָה n. f. *east*
 קִדְשׁ v. K. (fut. a) *to be holy* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָם v. K. to arise

קוֹץ n. m. thorn

קָטַן, קָטַנָּה adj. (קִטְוֶה) little, small

קָטַר v. H. to burn incense

קִטְרוֹת n. f. incense

קָלַל v. K. to be light, diminished

קִלְלוֹת n. f. a curse

קֵץ n. m. end

קִצְּהָ n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav (וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רֵאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֵגֶל n. f. (רִגְלִים) foot

רָדָה v. K. to rule, have dominion

רְהֻטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רִמָּשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (ים, and הַיָּד) field

שִׁרְיָה n. m. bush, shrub

שָׂם v. K. to place

שָׂבִיל v. H. to be wise, act wisely

שָׂלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שִׁבְעִי num. seventh

שָׁבַע v. N. to swear

- עֶשְׂרֵה עָשָׂר n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַח v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַח n. m. f. (suf. שְׁבַחֹו) *Sabbath*
 שָׂהָם n. m. *onyx*
 שָׁבַר v. K. *to return.* P. H. *to cause to return, bring back*
 שָׁרַף v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׂחַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁכַם v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שָׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שָׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there;* שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שָׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שָׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*
- שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שָׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם.) *year*
 שָׁנִי n. m. *crimson*
 שְׁנִי num. *second*
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*
 שְׁנִיתָּהּ adv. *a second time*
 שָׁעַר n. m. f. (יָם.) *gate*
 שָׁפָחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שָׁקֶל n. m. *shekel*
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*
 שָׁרָץ n. m. *creeping thing, rep tile*
 שֵׁשִׁי num. *sixth*
 תְּאַוָּה n. f. *desire*
 תְּאַנְהָה n. f. (יָם.) *fig-tree, fig*
 תְּבִיבָה n. f. *ark*
 תְּהוֹהוּ n. m. *desolateness*
 תְּהוֹמוֹת n. m. f. (וֵת) *ocean, the deep*
 תְּמִדָּה n. m. *midst*
 תְּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּיִן n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of*
 תָּפַשׁ seize
 תְּרַדְמָה n. f. *deep sleep*
 תְּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<p><i>Aaron</i> אַהֲרֹן <i>above</i> מֵעַל <i>to accept</i> קָבַל P. <i>according to</i> כִּי <i>on account of</i> בְּעִבּוּר <i>to adhere</i> דָּבַק K. <i>after</i> אַחֲרֵי <i>Ahab</i> אַחָזָב <i>Ai</i> הַעֵי <i>alive</i> חַי <i>all</i> כָּל <i>alone</i> לְבַדּוֹ <i>also</i> גַּם, אֵפֶי <i>altar</i> מִזְבֵּחַ <i>Amanah</i> אַמָּנָה <i>and</i> וְ <i>to anoint</i> מָשַׁח K. <i>apron</i> חֲגוּרָה <i>to appear</i> רָאָה N. <i>appearance</i> מְרֹאֵה <i>to approach</i> נָגַשׁ K. N.; קָרַב K. <i>to arise</i> קָם K. <i>ark</i> אֲרוֹן <i>article</i> כְּלִי <i>as</i> כַּאֲשֶׁר, כִּי</p>	<p><i>ashes</i> אֶפֶר <i>assembly</i> עֵדָה <i>at</i> בְּ <i>Baal</i> בַּעַל <i>babe</i> עֵבֶל <i>bad</i> רַע <i>bdellium</i> בְּדִילָח <i>to be</i> הָיָה K. <i>to bear (bring forth)</i> יָלַד K. <i>beast (domesticated)</i> בְּהֵמָה <i>beast (wild)</i> חַיָּה <i>because</i> כִּי, אֲשֶׁר <i>bed</i> מִטָּה <i>before</i> adv. טָרָם <i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו <i>to begin</i> הִלֵּל H. <i>beginning</i> רֵאשִׁית <i>behold</i> הִנֵּה, הִנּוּ <i>belly</i> בֶּהֱמוֹן <i>benefit</i> נִמְוָל <i>to bereave</i> שָׁכַל P. <i>to be bereaved</i> שָׁכַל K. <i>besides</i> עוֹד <i>between</i> בֵּין <i>birds</i> עוֹף</p>
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- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֲצָם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּוֵא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הִשָּׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַץ P.
brother אָח
to bruise שׁוּף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה

cave מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּיִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ לָבַשׁ K.
clothes בְּגָדִים
collection מְקֻנָּה
to come בָּוֵא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete פָּלָה P.
conception הַרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּלַּת P.
to contend רִיב K.
corresponding to כְּלֻמָּה
counterpart כְּלֻמָּה
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing רָמָשׁ, שָׂרָץ
crimson שָׁנִי
to crown עִטַּר P.

to crush דַּקַּק K. H., שוּף K.

cry זָעַקָה , זָעַקָה

to cry זָעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמָּשְׁקַיִם

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֹר

to deceive נִשְׂאָה H.

the deep תְּהוֹמוֹת

to defile גָּאַל P., טָנַף P.

to deliver הִצִּיל P.

to demolish נָהַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תְּהוֹמוֹת

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אִישׁ

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קִדְמוֹה , קִדְמָה

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli עֵלִי

emptiness בְּהוּ

to come to an end כָּלָה K

enmity אִיבָה

ephah אֵיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָחַת

even גַּם , אַף

evening עֶרֶב

every כָּל

evil adj. רַע , הוּ רָעָה

eye עֵינַיִם

face אַפָּיִם, פָּנִים

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֵה

fifth חַמִּישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flume לְהַט

flesh בָּשָׂר

to fly עוֹף K. P.

food מֵאֲכָל

foot רֶגֶל

for conj. פִּי, *prep.* ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פְּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment שְׂלֵמָה, שְׂנֵיטָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָתָה N.

gathering together מִקְוֵה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אִוֵּר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הִלֵּךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דְּשָׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חַמָּן

hand יָד

handmaid שֶׁתָּהָה
Havilah הַוִּילָה
he הוּא
head רֹאשׁ
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִבָּב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָר
herb עֵשֶׂב
Hiddekel חִדְקֵל
to hide חָבֵא H.
hither הִנָּה
to lay hold of תָּפַשׁ K.
holiness קִדְשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host אֶבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—how
much more id.
husband אִישׁ

I אֲנִי, אֲנֹכִי
if אִם
image צֶלֶם
in בַּ

incense קֶטֶרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמָנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בָּ
Israel יִשְׂרָאֵל
it הוּא, הִיא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַיִם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִיֵּן
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מְלָכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

- to lead* הָלַךְ H.
leaf עֵלֶף
to leave עָזַב K.
lest פֶּן
to lie down שָׁכַב K.
life חַיִּים, חַיָּה, נַפֶּשׁ
light אֹרֶךְ
a light מְאוֹר
to give light אֹרֶךְ H.
like כִּי
likeness דְּמוּת
little קָטָן
a little מְעַט
to live חָיָה, חָיָה K.
living חַי
living thing חַיָּה
lo! הִנֵּה, הִנֵּה
to lodge לִין K.
lord אֲדוֹן, בָּעַל
Lord אֲדוֹנָי
to love אָהַב K.
luminary מְאוֹר

majesty הִקָּר
to make עָשָׂה K.
to make a covenant כָּרַת K.
to make few or small מְעַט H.
to make king מָלַךְ H.
to make many רָבָה P. H.
male זָכָר
man אָדָם, אִישׁ, אָנוּשׁ
young man נָעַר
manna מָן
many רַב

to be many רָבָה K.
Mara מָרָא
master אֲדוֹן
mercies רַחֲמִים
merciful רַחוּם
mercy חֶסֶד
midst תְּוֹכָה
mist אַד
month חֹדֶשׁ
moon יָרֵחַ
Mordecai מֵרְדֵּכַי
morning בֹּקֶר
mother אִם
mouth פֶּה
much רַב
to multiply intrans. רָבָה K.
 trans. רָבָה P. H.

naked עָרוֹם
nakedness עִירּוֹם
name שֵׁם
Naomi נְעֻמִי
nation גּוֹי
to bring near קָרַב H.
to come near קָרַב K.
new חֲדָשׁ
night לַיִל
Noah נֹחַ
nostril אָף
not לֹא, בְּלֹא, אֵל
there is not or was not אֵין
that not פֶּן
not yet טְרוֹם
now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
ocean תְּהוֹמוֹ
to offer קָלַח H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זַיִת
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question)

אוֹם

out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עֲצָבוֹן , לְעָב
to part פָּרַד K. P. H.
people עַם
to perish אָבַד K.
Pharaoh פַּרְעֹה
Pharpar פַּרְפַּר
Philistines פְּלִשְׁתִּים
pillar אֲשֵׁרָה
Pison פִּישׁוֹן
place מְקוֹם
to place נִיתָ H., שָׂם K.
to plant נָטַע K.
to pour יָצַק K.
pray! I pray thee נָא
in the presence of לְפָנַי , לְפָנֶיךָ ,
 עַל-פְּנֵי
priest כֹּהֵן
to produce עָשָׂה K.

to produce seed זָרַע H.
to pulverize דָּקַק K. H.
pure טָהוֹר
to be pure טָהַר K.
to purify טָהַר P.
to purify one's self קָדַשׁ Hith
to put נָתַן H., שָׂם K., שָׂתָה K.
to put forth שָׂלַח K. P.
to put on clothes לָבַשׁ or לְבַשׁ
 K.

queen מַלְכָּה

rain מִטָּר
to cause to rain מִטָּר H
to receive קָבַל P.
to recount סָפַר P.
to redeem גָּאֵל K.
to reign מָלַךְ K.
to remember זָכַר K.
remnant שְׁאֵרִית
to rend קָרַע K.
reptile רֶמֶשׂ , רֶמֶשׂ
respecting אֵל-
to rest נִיתָ K., שָׁבָה K.
to return intrans. שׁוּב K.
rib צֵלַע
righteousness צְדָקָה
to rise early שָׁכַם H.
river נָהָר
rock סֶלַע
to roll גָּלַל K.
rule מִמְשָׁלָה
to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שַׁק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קִדְּשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּינִן
season מוֹעֵד
second שְׁנִי
a second time שְׁנִיָּה
to see רָאָה K.
seed זֵרַע
to produce seed זָרַע H.
to seize תָּפַשׁ
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל H., פָּרַד K. P.
 H.
separation בְּדִיל
serpent נָחָשׁ
servant עֲבָד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אָרַר K. N.
to shoot forth צָמַח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צִלְע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אֲחֹת
to sit יָשַׁב
sixth שִׁשִּׁי
skin עוֹר
to sleep נָשָׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן, כֹּה
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצֻבוֹן, אֶצְבַּב
soul נַפְשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הוֹד
to spring up (said of grass)
 הִשָּׂא K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכַב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרָם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. הֲאִשֶּׁר, אֲשֶׁר, פִּי, pron. הוּא

that not פֶּן

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרִיבֵר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris חֲדָקַל

to till עָבַד K.

time (duration) עַתָּה

time (repetition) פְּעַמַּיִם

אוֹ, אֵלֶּי, אֵלֶּיךָ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רְהָטִים

to be found true אָמֵן N.

truly אֱמִתִּים

tunic כְּתוֹנֶת

to turn הִפְּךָ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אֹר

vapor אָד

to be verified אָמֵן N.

very מְאֹד

vessel בְּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or כָּבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בַּיִר*what?* מַה*whatever* מַה*whence?* מֵאֵינָן*where?* אַי, אַיִה*which* אֲשֶׁר*whither?* אֶהָ*who* אֲשֶׁר*who?* מִי*whoever* מִי*whole* כֹּל*why?* לְמַה, לְמַעַן*wife* אִשָּׁה*wilderness* מִדְבָּר*wind* רוּחַ*window* אֶרְבֵּה*wing* כַּנָּף*to be wise* שֹׂכֵל H.*to act wisely* שֹׂכֵל H.*with* אִת, ב, עִם*to withhold* כָּלָא K., מִנֵּע K*woman* אִשָּׁה*word* דְבַר*work* מְלָאכָה*year* שָׁנָה*yet* עוֹד*young man* נָעַר*Zion* צִיּוֹן



